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THE NEVER FAILING LIGHT

THE NEVER FAILING LIGHT

BY JAMES H. FRANKLIN

AUTHOR OF "THE CHRISTIAN CRISIS IN CHINA"
"IN THE TRACK OF THE STORM"
"MINISTERS OF MERCY"

NEW YORK

MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA

JAMES HENRY FRANKLIN, D.D., LL.D., was born and reared in Virginia. He studied at Richmond College and received his theological degree from the Southern Baptist Theological Seminary. After his graduation he held pastorates in Leadville and Cripple Creek, Colorado, and then served as District Secretary of the American Baptist Home Mission Society from 1904 to 1906. From the latter year until 1912 he was pastor of the First Baptist Church of Colorado Springs. Since 1912 Dr. Franklin has been the Foreign Secretary of the American Baptist Foreign Mission Society, supervising its work in China, Japan, the Philippines and Europe, and making many extended journeys to the missions in these areas. He has also visited Africa as a special commissioner. Following the Armistice Dr. Franklin was sent to study the religious and reconstruction work in the devastated areas of France, and wrote a book, *In the Track of the Storm*, based upon this study. In appreciation of his work the French government made him a chevalier of the Legion of Honor. Dr. Franklin is a member of the International Missionary Council and attended its special meeting at Jerusalem in 1928 and has attended also its meetings in Europe and America. His wide travel and large experience in mission administration have qualified him to an unusual degree as an interpreter of the Christian movement in the modern world.

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TO THE MEN AND WOMEN OF EVERY RACE
WHO PRESS ON TOWARD BROTHERHOOD

ACKNOWLEDGMENT

The scripture passages which form part of the chapter headings, and some of those in the text itself, are taken from *The New Testament; an American Translation*, by Edgar J. Goodspeed, with permission of the publishers, the University of Chicago Press.

P R E F A C E

Who is qualified to interpret the mind of Christ for our modern world with all its confusion and baffling problems? Who does not feel a deep sense of inadequacy in approaching such a task? Yet can we refrain from attempting ever and always to focus upon our troubled times the radiance from him whom men in constantly increasing numbers recognize as the Light of the World?

To a considerable extent this book is based on the author's personal observations in various lands. These experiences have convinced him of the steadily growing power of Christ in the life of the world despite the frequent failure of many organizations and institutions which take his name. The book is based also on a conviction that if we in America would commend Christ more effectively to the peoples of the Orient and Africa we must exhibit more fully in our own life the power of Christ and his cross.

The Christian forces of the world confess that they are immeasurably behind the example of their Master, whose moral and spiritual stature seems ever to enlarge as they draw nearer to him. Yet one finds growing

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numbers of disciples whose faith and sacrificial service enable them to perpetuate Christ's light on the paths of men and to enjoy an inner sense of the reality and nearness of God.

J. H. F.

New York City
April 1933

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Chapter I

THE NEVER FAILING LIGHT

The light is still shining in the darkness, for the darkness has never put it out—John 1:5

WHILE governor of Bithynia, a Roman colony, Pliny the Younger wrote to the Emperor Trajan as early as 112 A.D. regarding the followers of Jesus of Nazareth. He affirmed that "the sum of their guilt or error was to assemble on a fixed day before daybreak and sing responsively a hymn to Christ, as to a god, and to bind themselves with an oath not to enter into any wickedness, or to commit thefts, robberies or adulteries, or to falsify their work, or to repudiate trusts committed to them."

The Greek satirist Lucian, who wrote about 165 A.D., referred to the founder of the Christian religion as a "man who was fixed to a stake in Palestine and who is still worshiped for having introduced a new code of morals in life." Speaking of Jesus' followers, Lucian added that their master had persuaded them

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that they were brothers and that they believed they would live forever.¹

Why should this modern age, with all its vaunted progress, seek spiritual or moral strength from a peasant teacher who was nailed to a tree in Palestine nineteen hundred years ago? Is not ours the most marvelous period in history? Science and invention have taken us far beyond the dreams of even the last century. Research in every direction has added to our store of knowledge. Are we not then wiser than any preceding generation? Why go back to ancient times, and to a carpenter in a despised village among the rocky hills of a small subjugated country, for help in meeting the problems of our triumphant age?

We love luxury and we glory in the power of wealth. The carpenter of Nazareth was poor and showed no desire to acquire property of any sort. We magnify statesmanship. He avoided politics and employed no method resembling strategy. We maintain military forces. He never led even an armed band. We establish great universities. Probably he never attended anything more than a synagogue class. We travel in search of pleasure or knowledge. He seems never to have journeyed a hundred miles from Nazareth. We court the powerful. He loved all men, but especially the underprivileged. We seek success. He

¹ Quoted by Kent in *Life and Teachings of Jesus*, pp. 2-3. Charles Scribner's Sons.

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seemed utterly defeated. Why then should we, heirs of progress and wisdom, turn back nearly two milleniums to a prophet in Galilee? The answer is plain. We turn back to the Man of Galilee because as a teacher of truths for life's guidance he towers above all others in history; because no other man ever spoke like this man; because he continues to be the miracle of the ages.

"Athens, with its 100,000 Greeks, did more to shape the development of the race than any city of fifty times its population has ever done, and an insignificant village in Galilee did more than Athens." This is the expression not of a preacher but of one of America's leading scientists, Dr. Robert A. Millikan. Honored in all lands for his achievements in the field of physics, Dr. Millikan is interested not merely in isolating and crushing the atom and in studying electrons; he sees the world's need for moral leadership. But he does not expect that leadership "to come from New York or Chicago or other great centers of population." It is the Nazareth rather than the New Yorks that have blessed mankind. That small community in Galilee is credited with having done more to shape the development of the human race than did Athens with its Socrates, Aristotle, and Plato. Why the power of a single "insignificant village"? A personality who lived there! Then we are justified in humbly turning back the pages of history to discover what manner of

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man was this carpenter in a village in Galilee. We are justified in asking also what teachings he has for our day with its confusion, and to ascertain, if possible, the sources of his wisdom and the secret of his power.

Jesus' Early Environment

Some may urge that Jesus lived in such a circumscribed community that his observations of life in no sense prepared him to help us with our problems. But is that a fact? It is true that the carpenter-prophet lived, labored and meditated in and about his obscure village for perhaps thirty years before he began his public ministry. But Jesus was not provincial. Through the town there ran important highways over which passed traders of many nations traveling between Egypt and distant eastern regions. By the campfires in the courtyard of the inn, or caravansary, he must have listened many a time to the merchants from Mesopotamia leading troops of camels laden with treasures for Egypt. As a youth he must have been taught by the rabbis in the village synagogue, as well as by Mary and Joseph, and he knew the Hebrew scriptures. Yet his activities and interests could hardly have been confined to the synagogue where a narrow religiosity was taught, and to the carpenter's shop with its furniture and plows; or even to Nazareth itself, which must have been much like the nearby dreary settlements of Arabs that one sees there today.

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Doubtless the young man Jesus often climbed the hill back of the town. From its summit he could easily have seen Mount Carmel by the sea where Elijah had his contest with the priests of Baal, and at evening he could watch the sun disappearing into the waters of the Mediterranean. Old Ptolemais, now Acre, was only a day's walk from Nazareth, and there he must have seen ships from many nations with their cargoes from distant lands, and even the Roman galleys. And there also he must have seen representatives of many races and have heard their strange tongues. And was not the Sea of Tiberias only a day's journey by foot to the northeast? Surely he was there again and again, visiting the Græco-Roman cities which were scattered along its borders—such cities as Tiberias, Bethsaida and Capernaum, all reflecting the power of the kingdoms of the world. The ruins on the site of one of these cities testify to its grandeur as Jesus knew it when he exclaimed: "And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down into hades." And did he not go regularly to Jerusalem for the feast of the passover? Did he not there learn something of the clash of world forces that struggled for mastery? From personal observation Jesus must have known much of the world in which he lived, and he knew also what was in the heart of men when he left Nazareth and began to preach, saying, "The kingdom of God is at hand: repent ye."

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The world as it was known to Jesus of Nazareth was small geographically in comparison with the world as we know it today. Its life was simple indeed and in stark contrast with our complex civilization. It knew nothing of such benefits as have come to us from modern exploration, research, science and invention. Outwardly it seems to have been a primitive and utterly different world from the one in which we live. Yet its inhabitants were swayed by such loves, aspirations, hatreds, greeds, prides and immoralities as those which affect our modern life. The storms of human selfishness raged furiously on every shore of the Mediterranean in that age of Rome's expanding power over the peoples of the East. Where, save in our own day, could you find a sharper clash of cultures, a more violent hatred between races, a more intense nationalism, a greater religious intolerance or a grosser lust after wealth and power than Jesus beheld? He could not fail to be conscious of the deepest moral and spiritual needs of the men of his day—needs which were identical with those of modern folk. He was in the succession of the prophets of Israel, and he felt a prophet's loathing of unrighteousness.

The Message of Jesus

It was a strange message that Jesus proclaimed in the midst of the kingdoms of this world, whose aspirations for power and wealth had made his native land

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the scene of many armed conflicts, racial feuds and cultural contests. It brought a strange emphasis to the ears of the religious leaders of his day, who substituted formalism and ceremony for love, justice and mercy. And as men gathered about him—chiefly from among those who were of the common people—he taught them of a Father-God who would have them all as members of one family, living together as brothers and sisters, regardless of race, social status, economic privileges, differences of belief. He affirmed with utter confidence that love represented the sum total of man's duty both to God as his Father and to his fellow-men. Here was the light of the world—a new light on the paths of men. In the darkness of human selfishness and superstition it was bursting forth. Here was God's evangel, and those whose hearts and minds were open to the truth exclaimed, "Emmanuel, God with us!"

"For the first time in history," says Principal Cairns, "there appeared one who absolutely trusted the Unseen, who had utter confidence that love was at the heart of all things, utter confidence also in the absolute power of that absolute love and in the liberty of that love to help him."

Here was one who was sure of the presence of God with him. In fellowship with his Father he found his strength. "No one has ever seen God; it is the divine Only Son, who leans upon his Father's breast, that

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has made him known.”¹ His disciples saw “the light of the knowledge of God’s glory that is on the face of Christ.”² They knew the source of his wisdom and power, which was available for them also. It is not strange that they shouted “Emmanuel.”

Truly the light was shining in dense spiritual darkness when Jesus began teaching men of all races, of all religions and all classes to look up to the Unseen as their Father and to practise love and brotherhood as the sum total of his requirements of his children. But such teachings as his were dangerous to ecclesiastical and social institutions that repudiated brotherhood and substituted legalism, formalism and favoritism. Those whose position and privileges were threatened demanded that he be crucified, and God’s torchbearer was “fixed to a stake in Palestine.” But others grasped the torch, and although its light has seemed to flicker again and again through the centuries, the darkness has never put it out.

The enemies of Christ believed that they had put an end to his influence by the crucifixion, but after his death and resurrection his spirit found a fresh incarnation in the lives of his disciples. Persecutions no longer deterred them. Stephen was stoned; but Paul, who witnessed his death, soon picked up the torch and not even the dampness and gloom of a

¹ *John* 1: 18.

² *II Corinthians* 4: 6.

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Roman prison could extinguish it. In turn he too was slain, but very soon there were countless torchbearers all over the Roman empire. The small groups of believers meeting in humble private homes were spiritual flames. The darkness could not put out the light.

The Continuing Light

The light of love and brotherhood has not always burned brightly in the torches borne by those who took the name of Jesus. Often zealots who professed to be representatives of the Christ have crucified him afresh. Often their deeds have repudiated him. There is nothing in history more shameful than the organized persecution of the Jews by so-called Christians. And did not the fiendish deeds of some of the Crusaders intensify Moslem hatred of Christianity? Nothing could have surpassed the Inquisition in its diabolic misrepresentation of Christ by men whose creed in some cases seemed to be, "To the thumbscrew and the stake for the glory of the Lord!"

Some dark and bloody pages in history have been written by those who claimed close alliance with him whose passion was to lead all men to know God as their Father and each other as brothers. Yet in every age there have been souls who have kept the fires of Christ burning on the altars of their hearts and their lives have been beacon lights of history. From the long roll of those who resisted the corruption and the dark-

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ness of their time and who adventured with Christ even unto death we name here but a few to bring to mind the heritage of faith and spiritual heroism which these successors of the Apostle Paul have opened to us: Ulfilas among the Goths; Patrick in Ireland; Augustine in Angle Land; Boniface in Germany; Ansgar in Scandinavia; Cyrill and Methodius among the Slavs; and then in Africa and the Orient through the centuries, Raymond Lull, Francis of Assisi, Francis Xavier, Bartholomew Ziegenbalg, Christian Friedrich Schwartz, Count Zinzendorf, William Carey, Henry Martyn, Adoniram Judson, David Livingstone. And in our own day a great company of others out of many races and nations might be added.

Most of these men, it might be said, gave themselves especially to an oral proclamation of Christ's teachings. The question is often raised these days as to the bearing of such efforts on the promotion of human brotherhood. It is a question seriously to be considered. These men, like their Master, were prophets. They preached by their lives the eternal principles of righteousness. Their Master was not a legislator. Neither was he a political agitator. But he was a non-conformist. He disagreed utterly with some of the religious practices and social standards of his day. He enunciated principles and left it to his hearers to apply them. Especially did he teach the ideal of a family of God on earth, knowing that if he could bring men to a faith in the

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Unseen as their Father and to a practice of love and brotherhood in all human relationships, the kingdom of God on earth would be realized. He knew that his principles would be like leaven at work in society. He knew that his disciples would be like good seed from which plants would spring up eventually to furnish shelter to many in need of a place of refuge. He knew that great movements toward justice and brotherhood would find their inspiration and strength in him and in his teachings. Volumes have been written to show that his precepts, life and death have brought about great changes; that they have acted as leaven in the souls of men who caught his spirit even though not all of them took his name. The catalogue of such moral and social changes during the last nineteen hundred years is long and impressive. Let us examine at least one of them.

The Struggle Against Slavery

Human slavery caused incredible physical and mental suffering, moral pollution, and social degradation. Its consequences are really staggering to those who study its history. And it may be questioned whether it ever appeared in worse form than in the Roman empire at the time of Christ. The slave was of less value before the law than a parcel of land or a beast of burden. An old Roman law prescribed death for him who slew a ploughing ox, while the murderer of

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a slave was not called to account. Crassus is said to have crucified ten thousand slaves at one time after the revolt of Spartacus. The Emperor Trajan is said to have caused a like number to fight in a vast amphitheater for the amusement of the populace, and to have continued the slaughter for a period of four months. Slavery was common in the world which Jesus knew, but we find no record of any direct condemnation of it by him. His apparent silence, however, is no evidence of his approval. His teaching of brotherhood in the family of God was an ax laid by him at the root of the evil tree. He was striving to rescue and redeem individuals, in utter confidence that in time they would establish a realm of righteousness in areas of human life which were still unredeemed, although he knew that great periods of time would be required for successful achievement. In redeemed disciples who believed in one God and Father over all and who accepted the equality of men before God, he planted seed which would germinate eventually. In time the principle of brotherhood in the family of God would abolish human slavery.

The practice of slavery has yielded slowly to the principle of brotherhood. For centuries Christians in general defended it as supported by the scriptures and as essential to civilization. The captain of one slave ship with hundreds of natives from the Gold Coast of Africa lying in chains between decks regularly con-

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ducted "divine service" on the Lord's Day in his cabin when he and his crew would sing, "How Sweet the Name of Jesus Sounds in a Believer's Ear."

In my own boyhood home was a very old family Bible whose pages even a half century ago were already yellow with age. Within that volume leaves had been bound which bore the records of the births, deaths and marriages of my maternal ancestors. In the same volume were the records of similar events in the lives of Negro slaves who were owned by my forbears. When that volume was printed, comparatively few ministers of the gospel or other religious leaders in America, with the exception of the Quakers, seem to have questioned that slavery was a divinely appointed institution. Many of them defended it as such. Moses and the laws of Israel as recorded in the Old Testament were claimed in its support. But in time the spirit of Christ as revealed in the New Testament led America to renounce it.

Always there were individuals whose interpretation of the gospel of Christ forbade human slavery. It is said that Madam Russell, a sister of Patrick Henry, herself a slave-owner living in Washington County, Virginia, in attendance upon a primitive camp meeting, was so impressed by the preaching of a pioneer Methodist preacher that, in opposition to the advice of her friends, she freed her slaves, finding great peace and joy in doing so.

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Unexplored Areas Awaiting Pioneers

Many are the social changes which have been already initiated or stimulated by the example and teachings of the Man of Nazareth. Among them are these: increased respect for women; recognition of the rights of children; humane treatment of prisoners; organized care of the poor and the sick; enlarged cooperation between employers and employed; greater equality in social and political privileges; friendship between races; organized opposition to war; pacts for peace; reduction of armaments; international arbitration. Permanent progress, however, is usually so gradual that it cannot be measured by decades. The comparison must be by centuries—sometimes by millenniums. And many volumes would be required to survey the areas which must yet be entered by those who feel called to join Christ in an effort to bring the gifts of love and brotherhood to all humanity.

In the attics of our old homes some of us have discovered atlases and textbooks which our parents or grandparents studied before Stanley or Livingstone ever crossed Africa, showing vast sections of the Dark Continent marked “unexplored.” Since we first saw those maps some of us have climbed hills and sailed up the rivers in those very sections of Africa which were marked “unexplored” in the geographies that our parents studied. In like manner, since our fathers

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and mothers or our grandparents left the schoolroom we have been called to explore realms in the dark continents of human life that only recently were marked "unexplored" and were considered impenetrable. In recent times the Stanleys, the Livingstones, the Amundsens, the Pearys and Byrds of astronomy, geography, biology, chemistry, physics, sociology, psychology, politics, economics, morals and religion have returned from tours of exploration with a vast knowledge of areas that hitherto had been seen only from afar.

Political, racial, moral, and economic areas are now the jungles that must be freed of all the brute forces of destruction that imperil mankind. Such areas call for redemptive effort, but the world wonders whether the moral and spiritual jungles that endanger human society can be transformed into safe abiding places. The world knows that the saints of the engineering and medical sciences have often given their lives to combat physical disease in zones from which perils had spread to other regions. But there is grave doubt in many minds as to whether there are moral and spiritual saints in sufficient number and with sufficient heroism to free the world from the menace of such enervating and devastating forces as atheism, secularism, gross materialism, racial hatreds, narrow nationalism, international conflicts, moral laxity and consequent despair.

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Current Distrust of Conventional Christianity

Followers of Christ profess to have discovered a solution, but the world in general does not believe that our conventional Christianity has enough redemptive power for the task. Yet in every land there are men and women whose lives perpetuate the light of the world. And occasionally the torches of such men as Martin Luther, George Fox, John Bunyan, John Wesley, John Howard, Henry Martyn, David Livingstone, William Lloyd Garrison, Charles Kingsley and Wendell Phillips have burned with a peculiar brightness.

We who call ourselves Christians proclaim Christ as Redeemer for all men, but the world asks today whether or not we have ourselves been redeemed from participation in and support of evils that oppress humanity. In a word, if we propose a remedy for the world's diseases, before men will accept our prescription they must ask how efficacious has been our formula in freeing our own lives of the diseases from which the world suffers. We may well be grateful for the good that is still being done by the churches, but we need not deceive ourselves. In some quarters Christianity in any organized form is under suspicion. "While Christ attracts, the church repels," an eminent churchman has said.

History records many instances of conduct by so-

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called Christian forces which seem to ignore the teachings of Jesus. Conventional Christianity is not sufficient to avert the perils that threaten the world. To find illustrations, we need not go back in history to the treatment of Jews by Christians, to the days of the Inquisition, nor to the Crusades. In our own day we have seen ostensibly Christian nations wage the worst war in all history. In some of these nations we have seen mobs inflamed with diabolical race hatred. We have seen a narrow nationalism which seemed to forget world brotherhood, and an economic order that seemed to ignore the Golden Rule, while usually the Christian church as a whole has spoken softly, if at all, in opposition.

But men and women are emerging who have a holy discontent with conventional Christianity. They see that Christian discipleship means self-giving, and that Christ calls men today to live adventurously. They see that the cross is a program of life and not merely the center of theology. At the same time they see little evidence that the church is willing to die for the people. Eventually the discontent and aspiration of such persons will prove that the light still shines in the darkness and that the darkness has never put it out.

At this hour the conspicuous example of the failure of formal religion is to be found in Russia. And who can blame the Russians for overturning an institution

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with such a life as that which prevailed in a church that called itself both "holy" and "orthodox" and yet gave its support to governmental tyranny and economic injustice? But in other countries also ecclesiasticism is rebuked for being interested so greatly in its own institutions and prestige and showing so little readiness to pour out its life on behalf of the underprivileged classes. We claim that the church is the mystical body of Christ, but the world questions whether it is even a faithful portrait of him. Within the churches themselves some are beginning to contrast Jesus with their own ecclesiastical systems which they believe represent him but feebly. Perhaps we are beginning to see that nothing less than the eternal Christ himself, re-living his life in his followers, is sufficient to meet the needs of this changing world.

Anti-Christian Movements in China

Forces operating in the Orient, like those in Russia, threaten organized Christian activities. Especially is this true with reference to China, where barely more than ten years ago the Christian missionary movement seemed to have reached its golden age. After a little more than one hundred years of effort, the evangelical churches in that country claimed a numerical strength of 400,000. Doors were being opened in every direction for the preaching of the gospel. Cordial words were

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spoken by Chinese of the service rendered by Christian missionaries. Christian schools were crowded with students. Christian hospitals flourished. There seemed to be no limit to the opportunity for service either by the Chinese Christian forces themselves or by the missionaries. But by 1924 a visitor could observe that storm clouds were gathering. Anti-foreign sentiment was being generated. By 1925 there were flashes of lightning. "Down with the foreigner" was a common slogan. "Down with the foreign religion" was a cry heard in many directions. By 1925 there was sheet lightning all over the land, and in the following two years the storm burst in its fury.

The storm in China which reached its height in 1927 was not wholly anti-Christian. Like the Boxer Uprising in the year 1900, it was primarily anti-foreign. Since Christian work in China seemed to be sponsored by organizations in Western countries against which Chinese sentiment was steadily rising, and since many of the churches seemed to be fostered by foreign missionaries, the Christian movement was itself attacked as a foreign thing. The opposition to everything with foreign connections became terrific. The feeling against all foreigners was so severe that the consuls of European and American governments advised their nationals—missionaries included—to seek safety in the port cities and thus lessen the dangers of complications with Western governments. In the midst of all

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the confusion that resulted, press dispatches were published throughout the world declaring that Christianity in China was regarded as "doomed" and that "the whole structure has virtually collapsed throughout China."

Many Christians in the Occident became fearful for the Christian movement in China. They seemed to forget that something eternal had been created in Chinese Christian hearts which the powers of darkness could never destroy. They seemed to forget that almost immediately after the Boxer Uprising in China in 1900, when thousands gave their lives rather than renounce Christ, the Christian church in China was strengthened both in life and in numbers.

Christian Collapse in China Predicted

I was in China during the storm of 1926-27 when, despite the press dispatches that predicted the doom and virtual collapse of the Christian movement, I discovered more evidence of Christ in Chinese hearts and lives than I had ever observed on any of several previous visits. Again I was there in 1930, three years after such dire results were predicted. Along the seacoast and up the Yangtze and other rivers almost to the borders of Tibet I interrogated representative Chinese Christians and American and European missionaries regarding the effect of the storms of recent years. There were many answers and not all of them were

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favorable. In general, however, the replies could have been summarized in these words: Probably there are fewer nominal Christians in China just now than there were five or six years ago, but many of the church members who remained faithful have been purified by their sufferings. Some of the churches have been re-energized. The storms of anti-Christian agitation have been severe, and many plants that were not deeply rooted were destroyed, but the winds that overturned many trees caused others to root themselves more deeply in the heart of Christ. The prediction of collapse had not been fulfilled.

Fifteen hundred miles in the interior of China I found a Christian school for girls which had survived the stress; in this school were ten Chinese women serving as instructors under the leadership of one American missionary. When I asked the Chinese women to give me a theme for my address to a group of forty inquirers in a nearby chapel, one of them promptly replied, "Tell them about the crucifixion of Jesus." A second one answered, "Tell them why they should follow Jesus." When urged to give me their own reasons for advising their countrymen to follow Christ, five of them promptly made these answers:

"Because the principles he gave us in the Sermon on the Mount, if lived out, we believe are able to produce a perfect society."

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"Because the personality of Jesus, if imitated, is able to lift our personalities to higher levels."

"Because we believe in his ideals of service."

"Because we believe he stood for equality and love for all men."

"Because he brings peace to our hearts in serving him."

These were not stereotyped answers. They must have come out of personal experience. Here in a remote section of China were young women who had never set foot outside of their own province. But they had had such a personal experience in Christ that they were prepared to give worthy reasons why others should follow him.

Up near the borders of Tibet I found Chinese Christian men and women who had traveled for several days in chairs, in small wooden boats, or afoot, for unhurried conference and fellowship on the slopes of Mount Omei. One peasant woman who came with her small child was reported to have led fourteen souls to Christ within a single year. An evangelist walked for five days, climbing a mountain pass 12,500 feet above the sea, and he returned on the same journey of five days with a new determination to fulfil his mission as the only preacher of the gospel among the people of his tribe in the Lolo country. Another summed up the highest impressions of our days of fellowship when he said, "I have learned here that

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we cannot represent Christ without suffering." In that region there was little evidence of collapse.

Down near the seacoast of China I spent nearly a week in fellowship with sixteen highly trained Chinese men and women and six or seven missionaries. All but one were college graduates. Some of them had received the highest degrees conferred by American universities. All of them were in Christian work. Among these highly educated leaders on the seacoast, and among the plainer disciples up towards the borders of Tibet, were men and women who were utterly dissatisfied with conventional Christianity and were seeking to know how they might more worthily represent their Master. One could no more doubt the triumph of Christ in such hearts than question his triumph in Western disciples. One could not doubt the power of the eternal Christ in Chinese hearts without questioning the trustworthiness of the foundations of one's own faith. It was evident that in the far interior of China and in the port cities there were men and women who had passed through fiery furnaces of opposition and had emerged without smell of smoke on their garments. It was not hard to believe that some of them would be faithful to heavenly visions, however severe might be their trials.

Late in 1932 Dr. E. Stanley Jones made a long tour in China. He found that thirty-five hundred Chinese

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in Canton alone had gone to the trouble of registering their names in order to hear his evangelistic addresses, and on the last day of the series of meetings more than one thousand persons signed cards indicating their decision to follow Christ. So responsive were his audiences in many cities that Dr. Jones writes: "China is the ripest evangelistic field in the world at the present time. The whole situation is awaiting a push—a gentle, loving Christian push." And this in spite of twenty-seven years of revolution after revolution. Yet Dr. Jones declares that communism with its definite economic program and anti-religious propaganda appeals so strongly to the Chinese masses that the issue is in doubt and that a race is on between Christianity and communism.

At such an hour of crisis it is deplorable that the missionary staff is depleted and that it is impossible for boards to send out new appointees with special qualifications to cooperate with the Chinese forces. However, after generations of effort in Christian training, Chinese leaders are emerging, both men and women, with ability and devotion.

Dr. H. Paul Douglass, who served as chairman of the group of fact-finders sent to China for six months to secure data for the use of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, says: "Both on first impression and after mature consideration, I do not believe that any Christian denomination in

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America with a constituency of only 400,000 has more able and qualified leaders than are to be found in the native leadership of the Protestant churches of China." That statement is all the more significant in view of Dr. Douglass' part in a recent survey of American churches.

Dr. Douglass, however, recognizes "that many circumstances are preventing these excellent leaders from functioning in a way commensurate with their abilities, and also that most of their followers are on a lower level than would be true of a denomination of 400,000 members in America." But the "lower level" of the Chinese members in general is not surprising in view of the fact that about eighty per cent of all the people in China are utterly illiterate. If their leaders have real ability and consecration it is safe to look to them not only for the administration of Christian work but to show how Christianity may be made truly native in China.

Nor should the dire poverty of most of the Chinese people be overlooked. Even with the able Christian leadership now available in many sections of China, extensive help from the Occident is necessary. Although there are 400,000 members of evangelical Christian churches, that is only one person to every thousand of the vast population. Often that one person is both poor and illiterate. He must have help from his Western brother for a long time to come in support of the

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evangelistic, medical, educational and literary work necessary to the Christian enterprise in China.

New Torchbearers Appearing

Let no one fear that the torchbearers of the present or the future will fail to keep the light of Christ burning brightly. Our age may be materialistic. But there are men and women who will continue to live in the realm of the spirit, despite prevalent greed and other forms of selfishness, even though they may express their devotion in unconventional forms of service. There will be others with aspiration and devotion like that of Dr. Jones, and these will prefer to be missionary evangelists in India and comrades with the Indian people rather than accept the highest offices within the gift of their churches. There will be others like Walter H. Judd in China, who, after facing the gravest of dangers and physical suffering, declared, "I am dead sure now that there is no other way for the kingdom of God to come, except the way of the cross—the way of death. . . . The way of love works, but it is the way of the cross. We just can't stop short of the cross. But let no man hesitate." Men and women will be found with a passion for making Christ known to others, whatever the cost.

The spirit of Christian service which had been aflame in David Livingstone's life has blazed again in the torch of Albert Schweitzer, whose story today inspires

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Christendom. A famous theologian, a philosopher, a musician of rare talent at thirty years of age, he turned his back on letters and art to study medicine in order to minister, together with his wife, to the neglected natives of tropical Africa. So into the jungles goes a man already great in the eyes of Europe and becomes far greater by being "everybody's slave" as he erected a simple hospital and poured out his life in a ministry of mercy to a neglected people.

Sadhu Sundar Singh has disappeared in Tibet. "Lost? Nay, not so; for his example will continue to live." Thus writes an Indian, H. W. Nissanka, in the *Missionary Review of the World*, regarding "the apostle of the bleeding feet." And C. F. Andrews declares, "Sadhu Sundar Singh in India has shown equally the 'marks of an apostle'; and it may now be surmised that he has sealed his witness with a martyr's death. We who watch these ardent Christian spirits, aflame with the first love for Christ, are confident that the fire of Pentecost is still kindling men and women in the East, in our own generation, to supreme sacrifice and devotion."

"The light is still shining in the darkness for the darkness has never put it out." As the centuries have passed the world has moved slowly but surely towards brotherhood. What of the future? Is Christ sufficient in view of the grave problems that lie ahead? Let us endeavor in the remaining chapters to ascertain what

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message and power he has for mankind in the throes of strong passions, deep prejudices, violent hatreds and greeds and yet manifesting unmistakable heart-hunger for spiritual strength.

Chapter II

THE BASIS OF BROTHERHOOD

You have only one teacher, and you are all brothers.—Matthew 23:8

IN MANY directions grave fears are expressed that we are facing the breakdown of our modern civilization. Indeed, one hears it said that already it has virtually collapsed and undoubtedly is doomed. Certain it is to any observer that many of our institutions are tumbling in upon us.

Revolution is freely predicted. The prophets of doom are lifting their voices and many volumes are being written on the alleged breakdown of the present order. The perils are recognized, but our social and economic engineers are powerless. The Christian forces are feeble. Even the scientists are impotent.

Man Ethically Unprepared for Modern Life

At the meeting of the British Association for the Advancement of Science, at York, in September, 1932, its president, Sir Alfred Ewing, delivered an impressive

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recital of progress in mechanics during his own lifetime:

"My own recollection covers many surprises that are become commonplace today: the dynamo, the electric motor, the transformer, the rectifier, the storage battery, the incandescent lamp, the phonograph, the telephone, the internal combustion engine, aircraft, the steam turbine, the special steels and alloys which metallurgists invent for every particular need, wireless telegraphy, the thermionic valve as receiver, as amplifier, as generator of electric waves." Then Sir Alfred added: "Admiration is tempered by criticism; complacency has given way to doubt; doubt is passing into alarm. There is a sense of perplexity and frustration, as in one who has gone a long way and finds he has taken the wrong turning. To go back is impossible; how shall he proceed? Where will he find himself if he follows this path or that? . . . Beyond question many of these gifts are benefits to man. . . . But we are acutely aware that the engineer's gifts have been and may be grievously abused. In some there is potential tragedy as well as present burden."

A portion of Sir Alfred's conclusion was most startling: "Man is ethically unprepared for so great a bounty. In the slow evolution of morals he is still unfit for the tremendous responsibility it entails. The command of nature has been put into his hands before he knows how to command himself."

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Even such an eminent churchman as Dean Inge declares that "the possibility of another Dark Age is not remote." And the opening sentence of F. R. Barry's most recent book is this: "Incomparably the most imperious challenge which today confronts Christianity is the moral chaos of our generation."¹

In a word, our vaunted civilization, with its wealth and luxury, may go to pieces through humanity's moral weakness. In the disappointments and disasters of the present day, our generation witnesses the appalling consequences which follow a failure to erect lives and institutions on firm spiritual foundations. Such disaster was predicted by Jesus of Nazareth, but the world has not taken him seriously. And few are the messengers who have fearlessly warned the world in his name. Where are the prophets? Again has the prediction been fulfilled: "It shall be, like people, like priest."

As we review the teachings of Jesus which have a meaning for this hour, we find that he had much to say about a kingdom of God on earth. He never gave a formal definition of it, but he illustrated it with many stories or parables which suggest a family relationship—a brotherhood of all men looking up to God as their Father. He did not talk about the fatherhood of God or the brotherhood of man in so many words, but he proceeded to live as if both were true. He also

¹ F. R. Barry, *Christianity and the New World*. Harper and Brothers.

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bade men try the experiment of living as if they were sons of God and brothers one of another.

H. R. L. Sheppard well says: "If once we ceased to argue about God and accepted him as our Father, there would be nothing left except to obey him—that is, to trust God and to trust mankind—and that is what the world will not and does not even wish to do.

"For an individual to be involved in treating God as if he were a Father and his neighbor as if he were a brother is to exact from him every conceivable virtue that Christianity can demand. To love God and to love your neighbor as yourself is the beginning and end of the Christian religion."¹

The teachings of Jesus support Bishop Gore in the declaration that the unaccomplished mission of Christianity "is nothing less than to reconstruct society on the basis of brotherhood." In our modern world this must include a fuller equality of opportunity, social and economic, for all men, and a more adequate protection for the weaker members of society.

The Menace of Racial Prejudice

If we are facing seriously the possibility of our fellowship with Christ in the establishment of the family of God on earth, or brotherhood among men, we might as well realize that racial prejudice is perhaps

¹ H. R. L. Sheppard, *The Impatience of a Parson*, p. 130. Doubleday, Doran and Co., Garden City, N. Y.

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the greatest single foe to such an ideal. Says H. G. Wells: "I write deliberately: it [race prejudice] is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of terror in the world." Since Jesus faced violent race prejudice in the community in which he was reared, we do well to know how he met it.

On a Sabbath day Jesus was back in Nazareth after a brief ministry elsewhere, and as his custom was, he joined other worshipers in the synagogue. When he read a comforting message from an approved prophet and his comment pleased the villagers, they felt that words of grace were falling from the lips of one of their own. But a moment later his interpretation declared in essence that God loves other peoples as much as Israel. There were many widows in Israel in the days of Elijah, said he, but only to one in Sidon was the prophet sent at the time of famine. They stared at him! He was teaching that God loved other peoples as much as he loved Israel. Perhaps they called it heresy. There were many lepers among the Israelites in the days of Elisha, he continued, but only Naaman of Syria was cleansed. They rushed at him in anger. Perhaps they exclaimed: "Why, he teaches that God cares as much for the Sidonites and the Syrians as for us, the descendants of Abraham, Isaac and Jacob." In wrath the members of the synagogue rose up and cast him out of his home village.

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To other towns, and into the synagogues especially, the word went that the teachings of the young prophet were dangerous; that he was not loyal to Israel, for whom they thought God made the earth and all the stars; that he was not loyal to the religion of his own people.

It was a dangerous doctrine that Jesus preached as he sought to redeem the world: God loves all races and all men of every race, and loves them equally well. It is still a dangerous doctrine—dangerous if we practise it. There is dynamite in it for the present order. When men really believe that God loves all races and all members of every race alike, something must happen soon to redeem humanity from much of its suffering. Men who believe in the equality of races before God the Father are not far from believing that races should have an equal chance in the world made by the Father for all his children. Men who believe in the equality of individuals before God are not far from believing that every individual should have his chance in the world unhampered by prejudice or unequal circumstance. When we really believe that God is love and that all men may join us in saying "Our Father," we are not far from calling all men our brothers. Was not the cross lifted before him the day the villagers cast Jesus out of Nazareth? Even today it means a cross to proclaim such truths as Jesus uttered, and probably a crucifixion to practise them. But it would be

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a crucifixion that would help Christ to redeem the world from the sins of racial hatred and their frightful consequences. "What was the cross to him? Naught but an incident in the life which he had already laid down for his kind."¹

While he was president of the University of Chicago, the late Ernest D. Burton used to say that until he went around the world he entertained considerable race prejudice; his observations in the Orient and elsewhere, however, had compelled him to believe that although there are backward races which never had a chance, there are no races which are inherently inferior. Unbiased observation and scientific study seem to confirm such an opinion. Certainly the missionaries have discovered many men and women in Asia and Africa whose native intellectual ability and spiritual gifts lessen the conceit of the white man.

The late J. E. K. Aggrey, a full-blooded native of Africa, a grandson of a witch-doctor of the Gold Coast, a man with kinky hair and skin as black as coal, came as a student to America. In time he did post-graduate work at Columbia University and received the highest grades in a group of two hundred in which he was the only African. In moral and spiritual life and in devotion to great causes also he was a conspicuous figure. His service on an educational commission to Africa was notably useful, and he so impressed British colonial

¹ Richard Wightman.

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administrators that he was made vice-principal of a new university established by government on the Gold Coast, although he was the only black member of the staff. His extraordinary mind and his spiritual discernment were a constant inspiration to his white associates, to whom he would say, "I am proud of my color; whoever is not proud of his color is not fit to live." But he added: "I am a debtor to all men, to all civilizations, to world Christianity, and to all kinds of educational programs."

Many pages might easily be filled with the stories of Asiatics and Africans who prove that God is no respecter of color among his children. Who can know such men as Aggrey and Jabaru of Africa, Kagawa of Japan, Hu Shi of China, Gandhi of India, Bocobo of the Philippine Islands, and Braga of Brazil, or such women as Mrs. Hani of Japan, Miss Kim of Korea, Dr. Wu of China and Ma Nyein Tha of Burma, and still believe in the inherent and necessary inferiority of the races with dark skins? So long as we believe in such inferiority we shall tolerate injustice based on racial discrimination. From the Christian church especially must such a belief be banished if its messengers to the Orient are to be welcomed.

This volume is not the place for a discussion of "the Negro problem" in America, as deeply as the writer feels that the treatment accorded the Negro in our midst is often unjust and un-Christian. But "the

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Negro problem" (if in truth it is not more a problem rooted in the prejudices of the whites) is the area in race relations in America in which Christianity is having its most conspicuous trial. Those in the Orient and in Africa to whom we would commend the gospel have a right to know how our Christian discipleship affects our attitude toward the black man.

Everyone knows the discourtesies usually shown even the educated, cultured Negroes who may desire to stay in hotels, North or South, East or West, that are patronized chiefly by the whites. Often it is difficult for Christian organizations to find hotels in America which will admit representatives of all races on equal terms for religious conferences. On one occasion the hotel manager defended his course by saying that his policy was no different from that of many churches.

Usually the American Negroes crossing the oceans find a warmer welcome on ships flying foreign flags. A few years ago efforts were made to secure equal privileges for Negro delegates on an American ship on which a large group of white American delegates to a Christian gathering in Europe had booked their passage. The efforts were unsuccessful. But in 1917-18 many thousands of Negro soldiers were taken to France in American ships!

Our especial concern just now, however, is with reference to the attitude of the churches on race relations, and it is deplorable that any Negro could say that

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he finds greater evidence of brotherhood outside the Christian circles than within them. Presumably the reference is to labor groups and civic organizations. Alas, that any Negro can say, "Jesus is our way of brotherhood, but that way hardly passes through the organized church."¹

One hundred years ago many churches in America, which were composed chiefly of white people, admitted Negro slaves to their membership and to their communion table, but within recent years cultured Negroes have sometimes failed to receive a welcome when they wished to worship in the same building at the same time with white Christians. Recent disturbances in New York and Michigan are all too symptomatic of attitudes in other regions also. And this in spite of the proclamation of inspired Christian scriptures that "In one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were made to drink of one spirit."² Such things may often be true of the ordinary church, but many individual members and some congregations are doing much by their word and their example to practise brotherhood in race relations.

Christian Brotherhood Despite Racial Differences

A little more than twenty years ago the Methodist Episcopal Church, South, desired to begin mission

¹ Rev. James E. Rose, Rochester, N. Y.

² I *Corinthians* 12: 13.

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work in Central Africa. The late Bishop W. R. Lambuth, beloved all over America and in other lands, was asked to explore some of the unoccupied areas in the Belgian Congo and to recommend a new field to which missionaries might be sent. Immediately he importuned a highly trained Negro educator, Professor John Wesley Gilbert, of Augusta, Georgia, to go with him on his tour of exploration, hoping that the Negro Methodists could cooperate with their white brethren in a new work in Africa. It is reported that the Negro asked what would be his own status on the tour with the distinguished white churchman. "The status of a brother," was the immediate and sincere response of Bishop Lambuth. And so it was. The two men enjoyed equal privileges on the steamship and in homes in Africa, played together and served together, and when they returned to America the Southern Methodists heard with gratitude the story of their journey. The lesson is plain to the Christian forces the world around. Let there be unlimited fellowship in service between men of all races on a basis of brotherhood.

Only a few days before the end of the war between the states a Negro boy, William H. Sheppard, was born in a log house near Waynesboro, Virginia, the child of poor Christian parents. His early life was much like that of the ordinary Negro boy. One day he was playing in the streets just after a heavy rain, bare-

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headed and bare-footed. A good woman, Mrs. Anne Bruce, called to him: "William, I pray for you and I hope you will go to Africa some day as a missionary." Never before had he heard of Africa, but the words found a place in his young heart.

In a log schoolhouse for Negro children William Sheppard began his education. A little later he became a waiter in a small hotel, where literature describing Hampton Normal Institute fell into his hands. At fifteen years of age the young Negro had saved enough money to pay his fare to Hampton where he was welcomed by Principal Armstrong and Chaplain Frissell, who did so much to encourage the Negroes of the South to secure education. Later he studied at a theological school and served as a pastor, all the while dreaming of work in Africa. Upon applying to the foreign mission board of the white Presbyterians in the South, he was told that work would be undertaken in the Dark Continent if another volunteer were found.

In time word was received that a young white man had volunteered for service in a section of Africa which at that time was called "the white man's grave." The volunteer was young Samuel N. Lapsley, the son of a prominent family living at Anniston, Alabama, and a graduate of Washington and Lee University and of Union Theological Seminary in Virginia. Sailing day arrived for the two new appointees, and the parents

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of Samuel Lapsley were in New York to bid farewell to him and his Negro companion. As the *Adriatic* left the pier, the Southern white mother waved her handkerchief to the two men standing together at the rail of the ship and called: "Will! Will! Take good care of Sam!"

The years went by in the Congo. When young Lapsley was ill with African fever, Sheppard took good care of him and nursed him back to health. Probably Lapsley gave similar treatment to Sheppard under similar conditions. But one day the black man could not nurse the young white man back to health, and Samuel Lapsley's body was buried on the bank of the Congo River.

When Mr. Sheppard's furlough was due, he returned to America. By telegram or otherwise, Judge Lapsley and his wife were notified that the Negro missionary who had sailed to Africa with their son and had served with him would reach Anniston, Alabama, on a certain train on a certain day. Immediately it was agreed that the black man should be a guest in the Lapsley home. With his carriage Judge Lapsley was at the railroad station when the Negro, just out of Africa, stepped from his train. Too full of emotion for many words, the judge took Mr. Sheppard's hand and motioned toward the carriage. The black man held back. In a moment the judge found his voice and said:

"Yes, you are to go home with me and be our guest."

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"Please excuse me, Judge Lapsley," was Mr. Sheppard's reply.

"We can't excuse you," was the response of the white man.

"But you must excuse me," insisted the black man.

Upon that, Judge Lapsley said with feeling, "You must come. You nursed our boy in Africa." For a moment nothing more was said. Then Sheppard broke the silence: "Yes, Judge, I did nurse your boy in Africa. But that was in Africa. I am back in Alabama now."¹

Everyone who knows the self-respecting Negro is aware that he wishes no sentimental consideration even in the name of brotherhood, and that he resents any such suggestion. All he asks for is a freedom from unrighteous handicaps and an equal opportunity for himself and his children to live their lives and to fulfil their mission. But nothing less than a spirit of brotherhood on the part of the privileged race and Christian patience on the part of the less fortunate people will solve the problems involved. Happily, everywhere there is an increasing number of those who are willing to practise brotherhood in race relationships. In the

¹ Dr. S. H. Chester, who was secretary of the Southern Presbyterian Foreign Missions Committee at the time, recalls hearing that the conclusion of the conversation at the railway station was something like this: "We want you to come and stay in our home and eat at our table," said Judge Lapsley. To such words Mr. Sheppard replied: "I appreciate that just as much as if I had already done it, but it is not necessary, and I could not consent to do something that might cause some people to reflect on you for something they or you regard as violating the proper social relations of white and colored people in the South."

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churches there are more and more individuals who are striving to banish bitterness from their hearts and to help all races to live together as good members of the family of God on earth.

Nothing would do more to propagate Christianity in the Orient than a demonstration of real brotherhood in the Occident—in church fellowship, in business and social life, regardless of racial, cultural or economic differences. This is a day of television. All of us live in glass houses. What we do and say is immediately seen and heard throughout the world.

It is a strange anomaly that race prejudice should be so pronounced in lands where most of the people profess to be Christians. Jesus was not a Nordic. Yet many of his professed followers insist upon the superiority of Nordic races and show antipathy for Orientals and Jews, although the one they call Master was both Oriental and Jew. We need not deceive ourselves. Thoughtful Orientals and Africans will give slight heed to our interpretation of the gospel of Christ unless we really treat them as members of the human family, entitled to the same opportunities and privileges that we claim for ourselves. One of the gravest hindrances in our attempt to witness for Christ in Oriental and African countries is the knowledge by Orientals and Africans of the treatment so often accorded colored people in Christian lands. Harry Emerson Fosdick has stated the case: "There is no possi-

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bility of any great religion today that can command the respect and reverence and love of mankind, save a religion that sets itself to break down the bitterness of racial divisions and to make of mankind one family."

Dangers from a Narrow Nationalism

Patriotism is a noble virtue, but a narrow nationalism is a peril to humanity. No nation liveth unto itself. In these times, when science and invention have brought the nations into one community, the words of Jesus with reference to service and brotherhood are just as true for a people as for a person: "Thou shalt love thy neighbor as thyself." The words of the Apostle Paul are applicable to the interdependent nations which constitute the human body: "The members should have the same care one for another. And whether one member suffereth, all the members suffer with it."¹ A denial of those principles is found in a narrow selfish nationalism.

Nationalism was strong in the Mediterranean area in the days of Jesus. Rome's ambitions and conquests furnish a striking illustration. And although the Jews were subjugated, they never lost from their souls their sense of exclusive nationalism which was inseparable from their religious zeal and hopes. A national messiah was expected who would occupy the throne of David in Jerusalem, conquer the Romans, and place

¹ I *Corinthians* 12: 26.

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authority over them in the hands of the Jews. Again and again Jesus must have been tested with such questions as this: "Is it lawful to give tribute unto Cæsar?"

Jesus could not have escaped considering the nationalistic hurricanes that were sweeping the Jewish minds. Vladimir Simkhovitch writes that in the days of Jesus the life of his little nation was "a tragic drama." In explanation he adds:

"... Its patriotic emotions were aroused to the highest pitch and then still more inflamed by the identification of national politics with a national religion. Is it reasonable to assume that what was going on before Jesus' eyes was a closed book, that the agonizing problems of his people were a matter of indifference to him, that he had given them no consideration, that he was not taking a definite attitude towards the great and all-absorbing problem of the very people whom he taught?"¹

How did Jesus meet such a crisis? First of all, he met it by teaching that God is not merely the Jehovah of the Jews, making the Israelites the center of all his concern, but the Father of all men, whom he loves equally well. No specific word on nationalism as such is known to have been spoken by Jesus, but his life and his teaching of love and brotherhood show his attitude toward the narrow and selfish hopes and pur-

¹ Vladimir Simkhovitch, *Toward the Understanding of Jesus*, pp. 10-11. Macmillan Co., New York.

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poses of the Romans, Greeks and Jews about him. He transcended nationalism and social prejudices when he talked with the woman at the well. He refused to be made king of the Jews. He was the Son of God, and his purpose was to establish a spiritual kingdom that would include Jews, Samaritans, Greeks, Romans, bondmen and freemen, rich and poor, publicans and sinners and all others. He seemed to meet the exclusiveness back of any narrow nationalism with his call to all men to enter the family of God and live together as brothers, regardless of race or nationality. Whatever may be said in explanation of his early instructions to his disciples to go first to the Jews, his last commission teaches that "all the nations" are in his love and purpose. Pentecost proves that the spirit of God knows no racial or national boundaries. Peter's vision makes it plain that God is no respecter of persons or political divisions.

Americans have small reason for narrow nationalistic prejudices. We do have grounds for pride in our country and its many noble institutions. But what have we that we did not receive from others? We did not create our vast territory, and our methods were not always exemplary in securing some portions of it. Our material strength is due chiefly to our large natural resources, which we did not create. Through countless ages nature has been storing her vaults with the treasures which we now appropriate. It may be

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answered that our free institutions, not our material resources, are our strength and our glory. But whence came the ideals which resulted in our free institutions? Where were they germinated? Were not many of them conceived in the minds and hearts of men in the old world in regions where non-conformity to social, religious and political customs was considered a crime? Were not the fires of social, religious and political freedom burning in the hearts of men and women in the old world even before America was discovered? Did not the Pilgrims, the Puritans, the Huguenots, the Quakers and others seek refuge in a new world in whose free air and sunshine their principles would have a better chance? What have we that we did not receive? Are we not debtors to many others? True are the words of Lord Robert Cecil: "Science and art and intellect and morals have no boundaries. The world is one, humanity is one family; that is a fact which no sophisms of political philosophers can ever alter or destroy."

It is hardly to be expected that in the near future our legislators will seriously attempt to make all laws and treaties conform to the principles of the Sermon on the Mount, but disciples of Christ are under moral compulsion not only to teach such principles as the key to the solution of the world's problems, but also to endeavor to elect men to office who will enact such laws and enter upon such international agreements as

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will prevent the exploitation of the weak in all lands and will promote the welfare of the entire human race.

Biologists tell us that the human body must function as a unit or die. Developments within the last century have done much to make one body of mankind. However different in language, color or customs may be the several races, humanity today is essentially one body, and it must function as a unit. In no respect is this more true than in the realm of economics. Our narrow nationalism in that realm has helped to produce our present confusion, and the needs of the whole world seem to cry out for some form of economic internationalism.

What would be the mind of Jesus with reference to the slogan, "My country, right or wrong"? What would he say concerning the hoarding in one country of enormous supplies of grain that cannot be consumed there, while millions are hungry in other lands? What would he say concerning the erection of high protective tariff walls in a land with marvelous material resources, while millions are in dire economic distress in other less favored countries? What would he say concerning immigration laws based on racial distinctions rather than on individual worth and need? Would he make it impossible for a Kagawa or a Gandhi to become a citizen of our country because he happens to come from Asia? Would he deny earnest, aspiring students from other lands the privilege

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of earning their bread in America while they prepare in our schools for service in their own countries among their own peoples? Would he justify a Western nation in holding territory occupied by large Oriental populations against their will? Would he think at all about the prestige of his own land and people which must be defended with the sword, or would he endeavor to make his country a self-denying brother in the family of nations? Would he say "my country first"? Yes, perhaps he would say—"first in brotherhood to all the world." When Jesus taught that one must love one's neighbor as oneself he immediately gave the parable of the Good Samaritan to prove that such love transcends racial and national lines.

Charles Sumner once said, "Not that I love my country less, but humanity more, do I plead the cause of a higher and truer patriotism. We are men by a more sacred bond than we are citizens; we are children of a common Father more than we are Americans."

The great Mahatma Gandhi has said, "My religion has no geographical limits. I have a living faith in it which will transcend even my love for India itself." And Christians of the Occident must take a similar position, based on brotherhood, if they are to present their interpretation of the gospel most effectively to the Orient.

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War a Violent Enemy

War is another violent enemy to the cause of Christ. Its devastating effects on brotherhood among so-called Christian nations are all too evident. And repeated wars by the Christian nations affect the opinion of Orientals with reference to the power of the gospel which we desire them to embrace. Gordon Poteat, an American teacher in a Christian university in China, wrote in a letter late in 1932:

It is my particular job to teach the way of Christ to students of the university. There are a thousand of them on our campus. It is no easy task. The World War convinced some Christians that war is sin, and, moreover, utterly futile as an instrument in the settlement of international disputes. If all Christians were so convinced and were united in this conviction they could exert a dominating influence in a time like this. Unfortunately, many of them are not so convinced. Not very long ago I listened to a pastor, released from his church for a period to lead the National Guard, speak to a group of pastors on preparedness, which he was out to boost, and he opened his remarks by saying: "I have been in the war game since the Spanish-American War." What a game!

I say it is no easy task to teach the way of Christ to Chinese students in a time like this. In the back of their minds are thoughts like these: "Christians in the West went to war in 1914 and preached hate against their enemies. Greatness in the West is calculated on the basis of force. The only way we can ever attain the respect of the

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West is by achieving their standards of military might. That is the reason why Japan is the only nation of the East who stands in the council of the Great Powers—she has an army and navy which they respect. The Western nations only pay lip service to Jesus, their so-called Prince of Peace. They really believe that might makes right, and in a showdown will always put their national honor before their religion. You missionaries who talk to us about loving our enemies and turning the other cheek—why don't your own people practise those principles?"

Does this mean that we might just as well give up our missionary service? Rather it is a challenge to give up calling ourselves Christian or else take the risk of practising the way of Christ. It is a challenge to the people at home who send us out to take seriously their responsibility as Christian citizens of the United States to see that the United States government stands without hypocrisy genuinely for the promotion of world peace.

Recently when war threatened to involve all the Far East, a secular newspaper in Chicago published a cartoon illustrating the verdict of history that those nations which resort to the sword do themselves perish in the end. In the cartoon a militarist seated at a table gambles with Mars, and for the moment the soldier holds most of the counters in the game. A very old man, History the Bookkeeper, sits at his desk recording the gains and losses as the game progresses. Behind him in his library, and on its shelves are the histories of Egypt, Babylonia, Persia, Sparta, Greece, Macedonia, Rome, Spain, Germany and others that

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relied upon the sword and gambled with Mars. Watching the militarist's apparent success at the moment, History exclaims, "They may win from him temporarily, but in the end they all lose!"

Here was support for the words of Christ: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Not even in his own defense against an enemy would Jesus approve the use of arms. "Turn the other cheek," was his injunction. And has not non-resistance demonstrated again and again that it is more powerful eventually than force?

Immediate Practicable Steps

Just now the immediate duty of Christian forces seems to be an insistence upon strict adherence to all agreements that look to a renunciation of war and the settlement of international difficulties through arbitration. The pact which was negotiated in Paris in 1928 under the leadership of Prime Minister Briand of France and Secretary of State Kellogg of the United States and ratified by sixty-two of the nations of the world contains these paragraphs:

Article I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

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Article II. The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

The language could hardly be stronger. It is a virtual renunciation of war. Then why not also renounce armaments, the instruments of war? As a first step, let there be a speedy and substantial reduction of armaments. Let the Christian people urge such a reduction. Already great progress has been made in the world's opinion regarding the necessity for the limitation of armaments. This is evident when it is recalled that the first formal proposal for such limitation was made as recently as 1898, and by Russia.

Of course it is replied that no nation can afford to take the risk involved in a large reduction of its army and navy. But humanity can no longer afford to take the risks that are involved in the large armies and navies in many lands. The world awaits the leadership of some great nation with a willingness to risk something for the sake of world peace. Less than a hundred years ago duels were rather common in the United States and many citizens felt compelled to carry firearms for use in emergency. Today duelling is a thing of the past. Men do not need to fight in order to defend their honor, and only in exceptional cases are citizens allowed to carry arms for protection. Society

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is safer with an unarmed citizenry. So would humanity be safer in an unarmed world! Just as a police force is still necessary in almost every community, so an international police force would be required.

Nor is it sufficient to formulate arbitration treaties and agreements to reduce armaments. There must be international organizations for the settlement of international differences according to treaties. Already such organizations exist. If the League of Nations, which really originated in American hearts and minds, is not satisfactory, let the United States propose a better organization. If the Permanent Court of International Justice is not satisfactory, let the United States suggest something better. No nation liveth to itself. The nations must bear each other's burdens in this modern world. The Canadian statesman, Mr. Newton K. Rowell, has said, "Were the United States to decide to participate in the work of the League by becoming a member, and also to join the Permanent Court, it would give humanity new hope and new confidence that peace and justice might prevail throughout the world."

The churches and Christian missions have a large stake in the cause of world peace, and it may be questioned whether their leadership will be respected unless they show a larger readiness to suffer more in order to secure a fuller measure of brotherhood between the nations. On this subject sobering words have

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been spoken by the minister of Broadway Tabernacle, New York City, Allan Knight Chalmers:

"Sometime when you older men are impatient with the younger, sometime when you say they are not supporting the church as you think they should, remember what your profession of the peace of God, what your claim about the brotherhood of man looked like from the perspective of 'over there.' We who went out in that blindness do not want the church to forget how it made an armistice on the gospel of love, how it reverted to the Old Testament concept of a God of special favor to one race, how with hatred rampant in the back areas, the church was either too blind or too weak to do its job. If, in the wild confusion of that bitter lying called propaganda, there could have been one strong, sane voice calling out the gospel of love! The church did not. Consequently, it all but lost—the result is not yet sure—the best of my generation. If only there could have been the memory of courage. If only you had been willing to lose us then—and you would have. We would have ridiculed you, spat upon you, despised and rejected you, but we would have come back. Out of the ashes of a broken institution—because the world would have wrecked even the church for standing in its way—out of the ashes of the destroyed temples would have risen the church of God again. We would have crept back, when it was over, and thanked God that in a mad world

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there was an institution which believed what it said. Either Christianity is true always, all the time, in all circumstances, or it is false. We want no religion which dares not assert the truth in time of difficulty.”¹

President Glenn Frank of the University of Wisconsin says: “I cannot rid myself of the conviction that anything less than a clean and courageous cutting loose from the whole war business will mean, at best, but slow suicide for the church. A handful of really conscientious objectors huddled in Leavenworth Prison gives more courageous and consistent testimony to the spiritual essence of the religion of Jesus than the whole church can give when it surrenders to the war mind of the moment.”²

Disciples of Christ in every land, banded together in a great Christian international, should work incessantly for the cause of peace, and just now for all agreements that promise to lessen the danger of war. Often conscientious objectors are devoted patriots. Love of country is not confined to the advocates of a big navy and to the epauletted and gold-braided high priests of militarism who seem to think that, in the languages of a modern playwright, “We must have a war every now and then to prove that we are the top dog.” To oppose such advocates will not bring us popularity. Appropriate are the words of Rabbi Silver:

¹ *The World Tomorrow*, December, 1931.

² *Thunder and Dawn*, p. 269. Macmillan Co., New York.

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"Peace will come, if it comes at all, as a man of sorrows, spat upon and mocked. Like every great ideal of mankind, peace must first travel a rocky road of frustration and sorrow ere it can reach the goal of consummation and triumph."¹

Just now many of the students in the world's leading colleges and universities are saying boldly that under no conditions will they take up arms against their fellow-men. The Quaker spirit goes marching on. These students are demanding that the crime of war be outlawed, and that men use their brains and hearts in arbitration rather than gas, chemicals, high explosives and other instruments of death in carnivals of hatred when international disputes arise. Their determination recalls the attitude of some of the early Christian disciples.

Living Dangerously for the Cause of Brotherhood

In his famous book, *Gesta Christi*, Charles Loring Brace tells us that the early followers of Jesus, being under the more immediate inspiration of their Master, seem to have refused entirely to serve as soldiers; that the early Christian fathers often used this phrase, "Jesus in disarming Peter disarmed all soldiers." In illustration, he relates the following occurrences:

"A Christian by the name of Maximillian was brought before a Roman pro-consul to be enrolled as

¹ *Religion in a Changing World*. Harper and Brothers, New York.

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a soldier of Rome. On being asked his name he replied: 'I am a Christian—I cannot fight.' Although he was enrolled he still refused to fight, and when he was told that he must either serve or die he replied, 'I am a Christian! I cannot fight even if I die.' Upon that declaration he was executed.

"A centurion by the name of Marcellus became a Christian, and believing that it was not permissible from the viewpoint of his faith, he threw down his belt before his legion declaring that he could not fight consistently with his principles. To prison he was sent, but he still refused to fight; and as he declared that it was not lawful for a Christian to engage in war, he was put to death. Still another officer in the same legion resigned for a like reason and he also was executed. One of the accusations against Christians was that they refused to serve in the Roman army."

We may well be grateful that millions of Christians are putting themselves and their churches on record against militarism and in favor of non-resistance. The resolutions adopted by church bodies are countless. But the Christians of all lands must stand for the co-operation of their governments with international groups which are essential to practical efforts. And in times of crisis our voices should be lifted for brotherhood at all costs.

We may well be grateful also that prominent adherents of many faiths, believing that peace will come

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to the world only as the spiritual life of men casts out hatred, are now ready to cooperate in an attempt to combine their spiritual resources against the brutal system which has been employed through the ages for the settlement of international disputes. In 1928 a large group, representing eleven religions, met at Geneva, Switzerland, and planned a Universal Religious Peace Conference to be held when conditions seem favorable, to devise means by which men of all faiths may work together in removing the obstacles to peace, stimulate international cooperation for peace, justice and good-will.

But the Christian forces of no one country should postpone action while awaiting opportunity to cooperate with other nations, nor should individual Christians hesitate to be pioneers in great causes. A few Christians in the Orient are bold in their personal declarations, two Japanese being worthy of special mention.

In the midst of the Shanghai conflict of 1932, the brave Kagawa of Japan, himself a product of Christian missions, published a poem of which this was a part:

Again have I become the child of an aching heart,
Carrying the burden of Japan's crime,
Begging pardon of China and of the world
With a shattered soul.
Again am I a child of sadness.

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In the same period Dr. Kagawa declared in a sermon:

"We can only conquer by meekness and kindness . . . If Japan wants to build a real empire in the Orient, it must follow the teachings in the book of Daniel. No matter how firmly the generals hold their ground, their efforts will be useless. . . . As a result of the present fighting there is bound to come a famine. . . . Even if Japan wins, we shall all be in trouble. In Japan we are crying 'Banzai' now—but the handwriting on the wall is also appearing. . . . No matter if Japan expands through capitalism and militarism, Japan will fall! I am sorry to say it, but it is true!"

The second inspiring example is that of Mr. M. Takahashi, who gave up a remunerative position in the library of a Christian university because of compulsory military instruction. He announced that he was through with the military system in all its forms, and accepted a position as a peace worker on the staff of Dr. Kagawa on a salary of twenty yen (never more than \$10.00) per month. He knew all the risks involved in becoming a pacifist. Yet he did not falter. He gave himself to the unfortunates of society especially and worked most of all to free them from the evils of war. His service for the unemployed of Tokio was so significant that it was dramatized by others, and the play was given for a time in a theater in the

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capital of the empire. It was broadcast also, and soon Mr. Takahashi became a well-known figure. Yet his chief purpose was to mobilize the sentiment for peace under most difficult conditions. In spite of the risk involved, he wrote boldly against the policy of his own country, and against all militarism and imperialism.

To the republic of China Mr. Takahashi addressed a long poem, a few words of which are these:

Whatever militarists and so-called men of intelligence say,
Their will is not our will,
Their action is not ours.
We pacifists are weak yet,
But we are fighting against militarists and imperialism,
And some day, casting them off,
We shall be able to heartily grasp your hands.

To the empire of Japan, his own country, Mr. Takahashi wrote in part:

Reflect and ponder well within your soul.
Will not Japan awaken? She it is beaten and crushed.
Are you looking to armed force for solutions?
Arms will but increase the trouble,—
By love and reason comes the solution.

The foregoing quotations from Dr. Kagawa and Mr. Takahashi are made with no bias with reference to the political disturbances in the Far East but solely to indicate the heroism of some of the Oriental Christians who have renounced war. Still other Christians in Japan joined in sending a deputation to Shanghai

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immediately after the conflict in that city in 1932 to establish understanding with Chinese Christians. When before was there such a conference under such conditions?

Let no one be discouraged. While the war against war is a long one, many are coming to regard it as a sin from which mankind must be redeemed and they are working toward that end. Gradually public opinion can be educated for peace. Many are coming to believe that eventually spiritual and moral forces prove to be mightier than the sword. Yet all who work for practical peace measures, important as they may be, need to realize that only as the hearts of men are redeemed from greed, pride and hatred will the world be saved from the evils of war. "Ye must be born again."

Chapter III

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For these are all things the heathen are in pursuit of.—Matthew 6:32

THE Sermon on the Mount was a revolutionary pronouncement. It is still revolutionary if taken seriously. No other deliverance on record offers such a challenge to the ideals that motivate Western civilization. For instance, it opposes the acquisitive spirit. On no other subject does Jesus appear to have said so much when he made the most notable pronouncement in his entire career. Nothing does he seem to have condemned more strongly than the love of money, a selfish provision for one's own physical comfort, the pursuit of pleasure, ambition for prominence and the occupation of one's mind with secular pursuits. He declared that the heathen seek such things.

Christian forces need immediate help in the matter of secularism. Our acceptance of the pleasure philosophy of life, the pursuit of wealth, luxury and position and the consequent neglect of spiritual values, daily

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weaken our moral fiber. Thoughtful men in every quarter are saying that materialism is the greatest foe to man's progress.

In 1932 a group of able representatives of schools, churches and business returned from a tour of India, China and Japan, where they had gone for a study of Christian missions in the light of present-day world conditions. Almost immediately upon their return this group, known as the Commission of Appraisal of the Laymen's Foreign Missions Inquiry, made a declaration which, in part, was as follows:

At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion.

Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with materialism, secularism, naturalism. The growth of this third factor, non-religion, alters the relation of the other two; Christianity and the environing religions face at the same moment the same menace, the spread of the secular spirit; the former opponents have become to this extent allied by the common task.

The Immediate Threat of Secularism

For years missionary agencies of the world have recognized secularism as the chief foe of human progress. In the spring of 1928 the International Missionary

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Council, with Dr. John R. Mott as chairman, met for two weeks on the Mount of Olives. Two hundred and forty men and women from fifty-one different countries and representing many races assembled not far from the traditional spot on which Jesus had said that his disciples should be his witnesses to the uttermost parts of the earth. Able Orientals in impressive numbers, as well as Africans, Europeans and Americans joined there in a serious study of those conditions which help or hinder in the task of making Christ, his gospel, and his way of life known to all people.

In the meeting on the Mount of Olives there was no division of opinion as to the peril of secularism. A Chinese educator said, "The opponents of Christianity in China are not the other religions but a secularization of civilization." A missionary from India declared, "The greatest enemy we face in India is not Hinduism but secularism." "Better a man who bows before stone than a man who has shed all religious belief." A well-known East Indian, the late Dr. K. T. Paul, said, "Western civilization must be criticized if the barriers are to be removed." An American bishop acknowledged that his own country is almost pagan in its materialism, militarism and pursuit of wealth, and he called for a challenge of the evil systems "in order that the gospel may have a chance." A labor leader from England lamented that Western Christianity has permitted a secular civilization to develop, and he joined

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the American bishop in regret at the apparent complacency of the missionary forces.

Jesus did not speak in so many words of a secularized civilization, but he virtually called such a life pagan—or “heathen.” He could hardly have used stronger language. The disciples knew the idolatry, immorality and materialism of “the heathen” whose temples had been erected at many places in Palestine under the encouragement of Herod the Great. And how much better would he find our modern civilization? Many of us are still in pursuit of wealth, power, prestige, ease and sensual pleasures. We are living much as did the heathen of whom Jesus spoke. We have temporal horizons. We prefer a religion of pleasure and prosperity. The prophet who boldly condemns our acquisitive spirit and pleasure-philosophy is not popular. Our spiritual desires are frequently brought into captivity to our secular and sensual tastes. Often the size of one’s herds or barns has been suggested as the index of God’s favor, provided the prosperous one contributed liberally to approved objects.

There is justification for a serious warning against modern heathenism. The pursuit of wealth, luxury, prestige and pleasure have crept into the Christian forces and their institutions. We need to listen again to our Master and hear him say: “For these are all things the heathen are in pursuit of, and your heavenly Father knows well that you need all this. But you must

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make his kingdom and uprightness before him your greatest care, and you will have all these other things besides.”¹

Without doubt, secular tendencies have entered the inner courts of organized Christianity. In a paper on “Christianity and Secular Civilization” Dr. Rufus M. Jones of Haverford College writes:

“The watchmen on the walls have sometimes been asleep. The trumpet has frequently given an uncertain sound. The spiritual vision of the cure of souls has not always been clear and the moral leadership of the church has not always been sound and virile.

“Probably the greatest single weakness is the widespread failure of the church to practise what it preaches, or rather to practise the central message of the gospel which it ought to be preaching. The dark and gloomy pictures of sensational novelists, looking for interesting scandal material, need not perhaps be taken too seriously. But such books are read by multitudes and they help to produce a general public impression of distrust. The more dangerous situation, however, is to be found in the tendency of Christian ministers to conform to the standards of the world and to be satisfied with an average of conventional morality and of spiritual boldness. Christianity is not a religion of averages and it does not flourish by guarding the doctrine of a golden mean. It lives and thrives

¹ *Matthew* 6: 32-33.

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only so long as its apostles and ministers are heroic adventurers, brave pioneers, and are ready to go with their Leader the dangerous way of the cross."

Dr. Jones is right. It can hardly be accidental that spiritual leaders are usually men of simple tastes and voluntary self-discipline. And perhaps nothing so weakens some of us who are in Christian work as the suspicion that we too desire the things that are temporal. It is almost useless to preach against the acquisitive spirit and the profit motive so long as we condition our service on large temporal rewards.

Economics and Christian Principles

While personal self-denial is spiritually wholesome, if not indeed essential to moral growth, let no one think that the Christian's duty will have been done at this hour through asceticism alone. Let no one think that the Christian must take himself out of the world of economic activities. Rather let him determine that he will earn his own bread, and that while earning it without special favors for himself or disadvantage to others, he will courageously exemplify the principles of his Master in every economic relationship; that without ostentation he will join others in endeavoring in every practicable way to Christianize relationships in the economic order. It is the clear duty of Christian forces to recognize the demands of a changing world order, to seek practical insight into basic economic facts

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and laws, and at the same time to insist upon a reconstruction on the basis of brotherhood.

It is distressing that often religion has been kept so separated from connection with the practical conditions of life which affect both the souls and the bodies of men that in this hour of chaos the church is not looked to for leadership. Some go so far as to say that the world looks to leaders outside of the church for guidance. In this connection F. R. Barry writes:

"It has indeed come to be taken for granted that religion can have no effective message for the hard world of economic reality. Thus the whole kingdom of modern industry has tended to repudiate any allegiance to the moral sanctions of Christianity, while Christianity on its side has been too ready to acquiesce in weak and pious aspirations which are merely irritating and ineffective. Thus Christian teachers are apt to observe that if everyone would accept Christianity our economic difficulties would solve themselves. Such assertions may be quite true; but unless the churches show themselves capable of constructive realistic thinking to vindicate these enormous generalizations, they are bound to appear futile and almost meaningless. It is scarcely surprising that 'hard-faced' men demand that religion shall stick to its last and not interfere in those practical concerns about which it has nothing useful to say."¹

¹ F. R. Barry, *Christianity and the New World*, pp. 278-279. Harper and Brothers, New York.

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We are living in an hour when the economic suffering of millions is acute. What is the duty of the Christian forces? Apparently we have often been content to say to those who labor for economic betterment, "Man shall not live by bread alone." Quite true! But man cannot live at all without food, and he must have opportunity to earn it for himself in satisfying quantity and under satisfying conditions if he and his family are to live in what we call the better ranges of life. Certainly it is our duty to feed the hungry and to clothe the naked. But charity is not enough. Nor is it sufficient merely to enunciate ideals. Let us stand for legislation which so far as possible will give every man a chance to work and will require every able-bodied man to work in return for what he receives. Something is wrong with any system which permits men to secure large sums of money without earning it. If one is able-bodied and will not serve, let him starve. "If anyone refuses to work, give him nothing to eat!"¹ There is no room in society for a parasite, whether he be plutocrat or pauper. Christian sentiment should condemn the accumulation of wealth which the owner does not earn. If I possess something for which I have not labored, someone else has earned it for me. If I am content to get without giving in return, I am a burden on the backs of the world's honest toilers. And why should not the churches say so? Banks, railroads, fac-

¹ II *Thessalonians* 6: 10.

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tories, shops and other business institutions are essential to our modern life, but they should be as truly the instruments of the kingdom of God as are homes, churches and missionary agencies. And so they will be if they are conducted in the sacrificial spirit of Christ with a view to the highest service they can be made to render in meeting human needs.

From even a shoe-shining stand there comes an illustration of service for the kingdom of God. In Cleveland, Ohio, lived Joe Lucas, a Negro, the proprietor of a shoe-shining stand. He had received a good education and was once offered an important post by Booker T. Washington. But for twenty-six years Joe Lucas remained at his stand, without a single vacation. There he always kept ten young Negroes at work, all of whom were in high school, college or night school. The business could have been conducted with a smaller force and with larger profits to the proprietor. But he estimated that the stand could earn enough to keep ten boys in school. Hence his policy. So for twenty-six years this inconspicuous man kept ten boys of his own race in school. He conducted his shoe-shining business for no other purpose. When banks, factories, mills, railroads, shops and other business enterprises are conducted with like motive, the kingdom of God will have begun its reign in our industrial life.

Most of us admit with shame that in the realm of economics we are following Christ from afar. His terms

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of discipleship in that realm seem too stiff for our acquisitive spirit. Because we are aware of our weakness and inconsistency in facing economic problems with their innumerable entanglements in modern life, we hesitate to speak out, knowing that our words will seem idle unless they are backed by our deeds. However, we might as well recognize that if Christians would take Christ into all the great unredeemed areas of life, the realm of economics cannot be escaped. We may ask, Who really knows the mind of Christ sufficiently to make a clear program for the practice of his followers in all economic relationships? Nevertheless, we do know principles which he enunciated and exemplified, and the situation in both Orient and in Occident calls for a bold statement of them. It also calls for a practical exemplification of these principles, even though only a few may follow when they know the cost of Christian discipleship.

Whether current criticism of the church and the present economic order be correct or not, it behooves all professed followers of Christ to study their institutions and their own personal conduct with a view to ascertaining whether their codes and practices represent the One whose name they take, or whether they tend toward paganism. Say whatever we like, and defend our own luxurious life however we may, the world sees something Christlike in voluntary simplicity, self-denial and poverty for the sake of others.

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Disciples of Christ must resist the materialistic and carnal trends of the day if they are to help save the world from the modern paganism.

Christian Light on Paganism

Let us not be too easily dismayed by our new task of economic fairness. One encouraging sign just now is the unhappiness of many Christians over the pagan trends of the times and a yearning that the Christian forces shall resist them. Such persons will continue to be as salt in a society threatened with moral putrefaction. Such persons will continue to be light on the paths of men seeking to find their way out of spiritual darkness. Such men are easily discernible in Orient and Occident.

Recently a Chinese Christian wrote a personal letter to a friend in America, a portion of which was as follows:

You will see from the above that I have changed my address. I have resigned from the — Company and have now increased the ranks of the unemployed. When I accepted the new position a year ago, I knew that I must quit sooner or later. The practice of dishonesty and corruption is so deeply rooted that it is utterly impossible for me or anybody else to stop it altogether. So I began from myself. I could have squeezed \$100,000 if I had been willing to betray the trust and confidence the manager had in me and if I had been willing to give my Christian faith and training a vacation. I did not squeeze a sin-

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gle cash. But on the other hand, I had to pay out of my proper and honest commission over \$10,000 for the bad work done by the agency staff. These people must squeeze. Thus I have sacrificed my \$60,000 job so as not to bring discredit and dishonor to the good name of the church. Man does not live by bread alone.

I am not rich and cannot afford to throw away a good job. It is very rare and difficult to secure a job with such good remuneration. I do not regret having done what I have done. Given a similar opportunity I shall not have the slightest hesitation to repeat this performance. I have saved enough to keep my big family alive. Meantime I am going to give most of my time to the church school here for both boys and girls. If I can generate enough interest, I will offer my services to the board free. I have served myself and my family up to now. I am forty-six years old and, if possible, I want to give my services to God and to his church. This is my dream and my vision just now. The church has made me what I am today and it is my turn to show my gratitude.

Every visitor to the great Kagawa has been impressed with his disdain of most things that others seek. When I first knocked at the door of his plain home, I thought a servant in the house had come to conduct me to his master. He was dressed like a servant. He looked like a servant. I soon discovered that he was a servant in the family of God on earth. The story of his self-denying life and his utterly sacrificial service, making observers think of Jesus himself, need not be repeated here. The world around he is recognized as the ful-

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filment of the promise of his Master: "He that believeth on me, the works that I do shall he do also." We may profit from a translation of some of his meditations.

Regarding the unencumbered life Kagawa says: "There is nothing more exhilarating than to walk through the world unencumbered. If possessions abound there is a haunting fear that they may be stolen. If you are beautifully gowned you worry lest your garments be soiled. If you are high of rank you are anxious lest you be thrown down. If you pride yourself on being erudite, you are cut to the quick if someone makes light of you. Stripped to the skin! Stripped to the skin! That is the way to walk. . . ." ¹

His biographer, Dr. William Axling, writes regarding him:

"He has received more than \$100,000 in royalties from his books. Every cent of this has been spent on his three social settlements and in his work for the laborers and the peasants. All that he personally has to show for this relatively large income is a hampering debt loaded upon him by a defaulting publisher. He and Mrs. Kagawa limit their family budget to \$40 a month for themselves and their three children. This is made to cover bare necessities. The remainder of the returns from his writings and books, totaling some years \$10,000, all goes into the work for the poor and

¹ Quoted by William Axling in *Kagawa*, p. 142. Harper and Brothers.

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the winning of a freer, fuller life for those who toil.”¹

One day in his simple home in Tokio, close to those who needed him most urgently after the great earthquake, Dr. Kagawa told me of members of the nobility who had sought him out for spiritual help, adding, “If you would win the peers you must live among the poor.”

Kagawa admits he is Christ’s fool: “Christ’s Fool! A public laughing stock! Truly that is myself. Forty years, half of my allotted life, I have passed as Christ’s fool. The world’s so-called pleasures have all slipped by me. I have not leisurely witnessed even one cinematographic display. Tied up to society’s rubbish heap I have passed half my days.

“As one narrow of mind and stubborn of will, a fit subject for ridicule, I have ticked off, in tears, day after day, half my life.

“I have been summoned from the scenes of lust, caused to stand at the foot of the cross, and numbered among those who are labeled hypocrites, heathen, and anti-nationalists. But even in these circles I have not been sure of a welcome. Here, also, I have been ostracized as a heretic and a socialist, as one who is flip-pant and shallow.

“But these things move me not. I am Christ’s captive! A slave of the cross! The world’s fool! I am determined to abandon everything that bears the mark of

¹ Axling, *op. cit.*, p. 142.

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this world, and naked, sally forth along the road which leads upward to the state of the sanctified. If to others this seems foolish, there is no help for it.”¹

Mahatma Gandhi, who advocates voluntary poverty and practises extreme simplicity, has been pronounced “the world’s richest man” by one of the well known New York newspapers. Reference is made to the Mahatma’s imprisonment in an editorial containing these words:

“They took everything of a physical nature that the great man owned, except apparently, his loin cloth.

“Yet who can say that he is poor? Though deprived of all his small earthly goods, separated from his spinning wheel, the symbol of his handicraft and simplicity, this skinny, snaggle-toothed, amiable Hindu may yet be the richest man on earth.

“They could not take, they could not even see, perhaps, his fabulous other wealth. That he keeps—his great ideal.”²

Whatever men may think of Mahatma Gandhi’s political theories, there is general admission that he is an extraordinarily great soul, and his moral greatness is accentuated by his renunciation of ease and luxury. Much of his power over the multitudes is due to his self-denial. But his words are almost unbelievable to men of the Occident. “I tell you that it is beyond de-

¹ *Ibid.*, pp. 144-45.

² *The World-Telegram*, Feb. 6, 1932.

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scription, the bliss, the happiness, and the ability that this voluntary poverty gives one. I can only say: try it and experiment with it, test it for yourselves."

The Bengali poet, Rabindranath Tagore, loved and revered by millions in India and honored by many in Europe and America, pictures himself in one of his poems as slowly parting with all his material possessions and still inexpressibly rich. We are reminded of the words of one far greater than Gandhi or Tagore, which we have thought beautiful, although we have been slow to believe them as so true that we must obey them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."¹

"You know how gracious the Lord Jesus was. Though he was rich, he became poor for your sake, in order that by his poverty you might become rich."²

The late Dr. Robert A. Hume, who spent his life as a missionary in India, where he was born, used to tell of an experience he had with a prominent Hindu statesman of large influence. Dr. Hume asked the statesman if he was interested in religion. The reply was immediate: "Yes, I am more interested in religion than I am in politics." "Then tell me, please," said Dr. Hume, "what you think of Jesus Christ." Startling

¹ *Matthew* 11:28.

² *II Corinthians* 8:9.

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was the Hindu statesman's answer: "I think Jesus Christ is hopelessly handicapped by his connection with the West." The statement was too strong. Christ is not hopelessly handicapped by the failure of any who take his name. But in our efforts to make him known to others we are handicapped frequently by our own unwillingness to renounce those things that he condemned. A Chinese Christian took me one day to see the buildings of some missionaries from Europe whose simplicity appealed to him strongly. When we spoke of American standards he merely said: "You are too rich."

Disinterested Service

There is a growing conviction among Christians that God is calling them to adventurous—yes, dangerous living. They are sensitive under the criticism that Christ does not really enter into their lives. In an age of economic suffering they are unhappy at their position within preferred circles. They resist all trends toward the commercialization of Christian service. They also utterly reject the abominable heresy that the best persons can be secured for exacting service only if there are liberal financial rewards. Who wrote the best poems or composed the best music? Who painted the great pictures? Who made the great discoveries? Who exterminated the dread diseases, often paying the price with their own lives? Who were the prophets of a new day? Were they not usually men who had nothing

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to offer but their own bare hands and heads and hearts, and who received little earthly reward for their labors? Were they not moved by an enthusiasm for brotherhood? Does not the same spirit prompt the monks who remain in hospices in the high passes of the Alps in mid-winter to rescue travelers who are overcome in the blizzards? Are not devoted men and women still giving their lives in the care of incurables with no compensation except the joy of service? Is not Grenfell a perpetual illustration of disinterested service? Are not men on the high seas continually risking their own lives in going to the rescue of others who are in peril, with no thought of financial reward? The love of gold is not the incentive to highest service.

The editor of a secular journal in New York City had faith recently to anticipate the days to come when "men will work not to make money but to do good." An impatient reader inquired: "How will you interest men in working if not to accumulate property? Did you ever know of anybody working really hard except for money?" In an editorial the newspaper replied that John Bunyan wrote *Pilgrim's Progress* with no thought of pay and that his book has been more widely circulated and published than any other except the Bible; that Newton worked on to the discovery of the law of gravitation, imparting to mankind the knowledge which would so greatly affect human life, without any desire for pay but with intense happiness; that Michel-

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angelo received nothing for his work in St. Peter's Cathedral "except for the benefit to my soul." The editor, anticipating an increase of the spirit of brotherhood, concluded with these words: "The day is coming when men will reject as superfluous the unnecessary money for which they struggle now."

If a secular journal can anticipate the day when men will labor in disregard of a desire for personal profit, why should not the Christian forces in all lands lead the way out of economic paganism?

"Has not God chosen the world's poor to be rich in faith, and to possess the kingdom that he promised to those who love him?"¹

Perhaps no other person who was canonized by the church of Rome has been so greatly revered as is St. Francis of Assisi. Seven hundred years have passed since his death. Still he is beloved by Christendom. And why? He chose poverty, which he called "his bride," and poured out his life in simple ways. Men still think of the Poor Little Man of Assisi as Christ-like. St. Francis might have appropriated for himself the words of St. Paul: "Poor, when I make many others rich; penniless, when really I own everything?"² The picture of Jesus seems to belong in a frame of simplicity and sacrifice.

But however valuable may be the example of sacri-

¹ *James* 2: 5.

² *II Corinthians* 6: 10.

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fice and simplicity, let no one think them sufficient in themselves. Men and women must be found who will endure hardship in a warfare for economic justice for others. A young woman in the western part of America who inherited wealth graduated at a college on the eastern seaboard where she learned much of the unjust social and economic trends of the day. She attempted a life of ease in Europe, but the sufferings of the depressed classes in her own country called her back to America. Into school she went again—this time to study law, with a view to fighting the battles of those whose lives are blighted by social and industrial injustice. While still a student she espoused the cause of the underpaid working girls in a great city and went to jail with some of their number who were imprisoned for publicly proclaiming their grievances. A vacation was given largely to legal battles on behalf of striking coal miners whom she considered were in the right. Since graduation from the law school she has dedicated her talents to voluntary service on behalf of the victims of social and industrial injustice.

However difficult it may be for the churches always to determine what is right and just in the economic and industrial conflicts, surely they must endeavor to send out men and women with a determination to make the discovery and then to cry aloud for remedial action.

We may disagree utterly with most of the philosophy

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of the Russian communists, but their attempt to establish an economic order which will disregard the motive of personal profit and develop a classless society cannot be ignored. Although it is an experiment whose outcome is still in serious doubt, the plan of the Bolsheviks constitutes one of the greatest social adventures in history. Whatever we may think regarding some of its aspects, we must listen to the opinions of reliable investigators when they return from Russia, even though they do differ widely in their estimates of the success of the Soviet plan.

Frequently investigators of equal ability are diametrically opposed to each other in their conclusions regarding the economic achievements under Soviet rule. But there can be no doubt on certain points. A mighty economic revolution is stirring Russia to its depths, and despite their painful experiences many of the Russian people consider their present system incomparably better than that accepted in most other countries. Especially do the young people think of themselves seriously as crusaders for a new world who must be ready to sacrifice personal profit and pleasure in order to help produce a classless society.

Harry F. Ward in his recent book, *In Place of Profit*, which was written after almost a year in Russia, attempts to answer the crucial question: Will men work when there is no profit? He writes that the Bolsheviks believe that they have united personal ambition and

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social well-being. He found professional students saying they wanted a reasonable living for themselves and they wanted everybody else to have one. He recognizes inequalities under the existing order, as do other investigators, but he quotes both Russian and American workers in Soviet plants who spoke of their freedom from fear of economic need in sickness and old age.

Doubtless there are millions of men in Russia who are extremely unhappy under the present régime and who would say so if they were not afraid to speak. The espionage system in that country is said to be complete and relentless. Doubtless there are millions of men who refuse "to substitute the will to serve for the will to gain." The entire experiment may possibly prove to be a colossal failure, resulting in inestimable suffering because its leaders are "not poets enough to understand that life is from within." But evidently there are multitudes in Russia who prefer to work for the good of the community as they conceive it rather than for personal profit. And many seem ready also "to concentrate upon helping the weakest, those furthest down." Such men believe they have a mission and a message to the rest of humanity. Boldly do they profess to espouse the cause of the oppressed classes of the entire world. What have the modern Christian forces to say in reply?

We do not believe that atheistic communists can supply the spiritual energy required to create and main-

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tain such an economic utopia as is proposed, but if men who profess to be atheists can strive for a society in which the principle shall be, "From each according to his powers, to each according to his needs," can we who call God our Father and profess to make the establishment of his kingdom among men our chief concern, be satisfied with anything less if we are serious in our crusade for brotherhood? There was a form of Christian communism practised by the early church after Pentecost when from the possessions of the disciples "distribution was made unto each according as any one had need."

What would the Sermon on the Mount mean to our economic order if substantial numbers of Christians should attempt to proclaim it and to practice it? It might be said of modern disciples, as it was of Paul and Silas at Thessalonica, "These that have turned the world upside down are come hither also."¹

Perils in the Pursuit of Luxury

It must be recognized that an inordinate love of luxury is one of our trends toward a modern paganism. It makes us soft physically, increases sensuality, lowers spiritual vitality, lessens regard for the higher values of character, obscures vision of the eternal realities and weakens moral fiber. If ever men reared in luxury have led humanity to higher ground, did they not

¹ Acts 17:6.

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usually subject themselves to sacrifice and vicarious suffering before they could succeed? "How hard it will be for those who have many things to enter the kingdom of God." Does it often happen that one reared in luxury is willing to suffer greatly in order to promote human brotherhood? It does happen and there are notable exceptions, "for with God all things are possible."

As a nation also do we need to know the peril of luxury. History furnishes many an illustration which America should heed. While the Romans, for instance, gloried in luxury and power such as the world had never known before, and believed their strength would be imperishable, even then the principles of disintegration were at work, although no evidences of material decay presaged the downfall of the Eternal City.

Weak is that throne and in itself unsound,
Which takes not solid virtue for its ground.

Noble words were spoken by Pope Pius XI in May, 1932, condemning the accumulation of wealth and the manipulation of the world's markets by small groups. Properly did he attribute our confusion to the love of money as the root of all kinds of evil. Properly did he point to the spread of atheism which is inevitable when men seek the things which are seen and forget that the things which are unseen are eternal. When before in modern history have men, including the pro-

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fessed followers of Christ, proceeded so violently in the pursuit of gold and the luxury it brings?

Yet this madness for luxury is accompanied by untold distress among the unemployed millions in America and other parts of the world. Some of us have been so sheltered that we have not realized the sufferings of others in this period of adversity. Miss Ida M. Tarbell seems almost to hope that our depression will last long enough for us all "to have learned that there are abiding laws of ethics, unrepeatable laws of decent social relations, and constant spiritual laws which in the long run always prevail." She seems to think a period in sack-cloth and ashes might be beneficial to our spiritual lives, might discipline us and might show us that easy money is dangerous. But what a price to pay in human suffering to teach us what we already know!

The second decade of the twentieth century was one of the most prosperous periods in the history of America. The wealth of many increased fabulously. Our people lived in unprecedented luxury. There seemed to be no limit to possible prosperity. Yet many good causes languished for lack of financial support. This was especially true with reference to Christian missions. Immediately after the World War, when the nation had learned something of sacrifice and self-discipline, practically all the missionary agencies in America sought and received far larger contributions than had been

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made to them in other years. Enlarged service was planned in many directions.

It was hoped to send a greater number of well-trained missionaries to many lands for direct evangelism, for work in schools, colleges, and hospitals, for public health movements, agricultural education and other forms of service. It was expected to give larger aid to Oriental and African Christian organizations in support of their work. America's prosperity continued, but before the new decade was half ended the streams of benevolence from the churches and individuals began to shrink, not only for foreign missions but for home missions, colleges and other religious and philanthropic efforts. It was not a matter of distress for one form of work alone. The very springs of beneficence in the hearts of the people seemed affected. It is true that many churches expended large sums on new buildings and larger salaries for their workers, and some of them piled up huge debts to provide comforts for themselves. But the offerings for Christian missions continued to dwindle.

There was money in plenty for speculation on the stock market, but comparatively little was available for the support of efforts to meet some of the physical, social, intellectual and spiritual needs of great masses of suffering peoples in Africa, Asia and Latin America. In the days of prosperity in our country most of the large mission boards received from their supporting

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constituencies less than three cents per capita per week for Christian work in other lands. Today some of the foreign mission boards do not receive half of three cents per capita per week for their evangelistic, educational, medical and agricultural, work combined. Yet we claimed the Great Commission as our marching orders. Simultaneously many pastors seemed to have forgotten how to pray publicly for the missionaries of the cross and their fellow-Christians in other lands. Seldom did they pray that God would honor their churches by calling some of the young people to be ambassadors of Christ to other lands. We were living for such things as the heathen seek.

As one looks back a few years and realizes what opportunities were offered our country for larger international service and the use of great material resources in human betterment, and then contemplates present-day conditions, one's heart cries out: "Oh, America. If thou hadst known in that day the things that belong to peace. Oh, America, if thou hadst only known the time of thy visitation." Apparently we forget what a teacher in Galilee said about saving our life by losing it and investing our treasures in such manner as to give them eternal value.

The situation for missions has become serious. Enterprises were launched on a rising tide of interest. It has been difficult, if not impossible, to abandon these enterprises. Many of them had to be maintained

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even though the tide of interest was receding. Conditions have now become almost tragic for some of the mission organizations; they have been compelled to dismiss large numbers of missionaries, reduce salaries, close schools and hospitals, lessen support of Oriental and African leaders and abandon all plans for forward movements in the near future, including the occupation of vast areas that as yet are untouched by Christian forces. And the curtailment of this work may be traced to a time of plenty, when church membership was increasing. It began even before the depression was seriously anticipated. Today, with the added hardship of the last two or three years, some mission boards face grave crises. Yet the economic strength of Americans is still far beyond that of most other peoples. Plainly, the weakness is in our own souls. Plainly, the most urgent problem in Christian missions is in our own spiritual life.

The Power in Personality

Professor Oscar Buck wisely says that the tide of secularism and materialism is to be met through personality that lives above it—"personality after the pattern of Jesus." Therefore the most effective service that can be rendered is in leading men and women so to fall in love with Christ that they reproduce his life in the face of the prevalent heathenism. After all, the history of mankind is largely the story of a few dy-

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namic personalities. "There is properly no history, only biography," says Emerson.

Up toward the borders of Tibet there lives an impressive Chinese Christian. After a few moments of fellowship with him one feels that one is in the presence of a censer-bearer of the Lord, and after a few hours with him I gave him a place in my heart side by side with Kagawa. Upon his graduation at the West China Union University he studied at Cambridge and Oxford, and upon his return to China he was consecrated a bishop in the Anglican church, but he remains the incarnation of modesty and humility.

After we became well acquainted, this remarkable man, Bishop Sung, told me a story. Next to his home is a small school which he conducts for men in preparation for evangelistic service. One day he discovered that two of his students hated each other violently. He longed to effect a reconciliation, but nothing he could say seemed to move them. Their enmity continued. In his distress he took on himself a large measure of responsibility for their sins. He felt that he had failed to give them a proper example in Christian brotherhood. He was grieved that his life had not restrained them from hatred of each other.

In sorrow Bishop Sung invited the two students to come to his study for prayer early one morning, but it seemed to do little good. When they rose from their knees it was evident that the two students still hated

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each other. The Bishop's soul was flooded with fresh grief and a sense of his own failure to influence the lives of his students sufficiently to prevent such enmity. Vicariously he suffered in soul on account of their sins. His distress was so deep that he bowed low before one of the two men, in Chinese fashion, saying, "My student, will you forgive me?" "Forgive you for what?" was the immediate response. "Forgive me," replied the Bishop, "for living such a life before you day by day that you could ever come to hate your brother." Looking up he found the first man in tears. Turning to the second man, the Bishop most earnestly asked his forgiveness also for his failure to live such a life that his students would all be brothers in heart. A moment later the second student also was in tears, and soon the two men were bowing low to each other, their hearts having suddenly been reconciled. Modestly the humble Chinese Bishop said to me, "In that experience I learned a little something more about the atonement."

From a modest disciple of Christ in a remote section of the world there is a lesson for us. If American Christians are to do their duty in saving their own country from spiritual and moral perils and in recommending Christ to the rest of the world, they must live in larger disregard of secular things. Materialism affects the life of the spirit and lessens our appreciation of the higher values. It keeps our minds on temporal things and we

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lose our interest in the imperishable values in life. Secular aims starve the souls of men. Yet there is little evidence that the Christian forces in general are seriously disturbed over the modern trends toward paganism, or that they accept any responsibility for it through their failure to live so far above the standards of the world that their example would have been an inspiration to better things.

The moral chaos increases with each day, and there is a growing bewilderment. Thoughtful men are aware that their anchors of other days are not holding. There is a signal for help and there is a pathetic turning in any direction from which there seems to be promise of light. It may be a grossly materialistic period in history, but all manner of persons still crowd around one who has a message born in a deep spiritual experience and can speak with confidence concerning God and the realities of the life that now is and is to be. Can the tide of secularism be turned by any except those who are so sure of God that they can persuade others to "fly from" secular evils, "follow after" the highest graces and "lay hold on the life eternal"?

Accepting Christ's Remedy

How would Jesus meet the modern trends toward paganism? Probably he would meet them now as he met them nineteen hundred years ago when he preached "Repent! . . . Seek ye first the Kingdom of

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God." His appeal would be to the inner life of man. He would tell us again that the cross must be at the center of all redemptive efforts; that self-denial is still essential for all who would join him in lifting men into a higher life. He would try to change society by changing men and women, who would be like leaven hidden in meal, quietly at work until all would be leavened.

Hendrik Willem Van Loon asks: "But why imagine what Jesus would do?" In faith Van Loon answers his own question: "He is here, walking the streets in many a human form. If those who call themselves his true disciples will walk in his steps as he commanded, it is not too much to imagine a new world which in the near future will not be nominally but truly Christian."

Van Loon is right. Despite our secular order and not a few heathen ideals, men are found who are repeating the life of Christ in modern times. Moreover, many are anxious to hear God's voice. There is a heart-hunger for a surer sense of the reality of God and a clearer knowledge of the life that is eternal. Better still, God is finding men. He is breaking through the secular life that insulates souls from spiritual currents. God still has "some to whom he whispers in the ear." God still seeks men through Christ. He still calls men, and above the noise and confusion of modern life they hear his voice and follow on. Never will he

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fail to find individuals who will live so far above the things which corrupt and defile that they will be like salt in an order threatened with decay, purifying life and saving society.

"In the long run," says Bishop Gore, "what any society is to become will depend on what it believes or disbelieves about the eternal things."¹ Men must be loyal to something higher than atomic matter, cosmic energy, economic theories, social programs, commerce, and the pursuit of pleasure if life is to be lived on the higher levels. If tomorrow we die and pass into nothingness, then give free rein—eat, drink and be merry. In such a situation moral restraints are weakened. If the "immemorial faith of the race in a continuous life after death" inspires men, they are able to live more largely in disregard of the materialistic and secular currents.

Our beliefs necessarily determine our attitudes, but that is not enough. Dr. Rufus Jones, the well known Quaker, himself a pronounced mystic, has said: "We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the fell clutch of hard facts . . . as he did and they did in whose train we want to follow. There is no other way to build a Christlike world, no other way except to be Christlike. We must meet this secular world—its prosperity, its smugness, its hard-boiled phi-

¹ *Jesus of Nazareth*, p. 250. Henry Holt and Co., New York.

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losophy, its utilitarian aims—with a steeled conviction that we are going all the way through with Christ, and with a burning passion to be like him in life and spirit—to be his men both to live and die. Something like that must be our colors, and they must be nailed to our mast-head for closer battle.”

Thus it becomes increasingly obvious that Christians can never combat secularistic trends merely by preaching against them or by giving noble individual examples of life in the opposite direction—valuable as both may be. They must work incessantly for a new corporate program based on high social ideals. The example of those who live sacrificial lives is inspiring to others and is essential, but that in itself is not enough. Let Christians match secularism with an uncompromising program of brotherhood that abolishes the shams and pretenses of a smug, selfish, secular order. Let them work earnestly, constantly and intelligently toward a better world.

Chapter IV

THE CAUSE OF THE COMMON MAN

The sight of the crowds of people filled him with pity for them, because they were bewildered and dejected, like sheep that have no shepherd.—Matthew 9:36.

“**W**HETHER has not felt the danger of our times palpitating under his hand has not really penetrated to the vitals of destiny; he has merely pricked its surface. The element of terror in the destiny of our time is furnished by the overwhelming and violent moral upheaval of the masses; imposing, invincible, and treacherous, as is destiny in every case. Whither is it leading us? Is it an absolute evil or a possible good?”

These words appear in *The Revolt of the Masses*, a recent volume by the distinguished Spaniard, Professor José Ortega y Gasset. Professor Ortega believes that the revolt of which he speaks is due primarily to the fact that during the nineteenth century the average man found new and unprecedented comforts and

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opportunities added to his life every day, which were soon regarded as constituting "a right, not to be grateful for, but to be insisted on." The last half of the century especially widened the horizon of the "mass man," developed his sense of equality with the aristocrats before the law, and fired his ambition for power. Other observers would say that the revolt is due to the growing enlightenment of humanity, revealing the sharp contrast between the life of the masses and that of the privileged classes and resulting in rebellion against obvious inequality in material rewards and in social, intellectual and political privileges. Whatever the reason for the revolt, there is evidence of it in many directions, and Professor Ortega is right in saying that "anyone who does not realize this curious moral situation of the masses can understand nothing of what is today beginning to happen in the world."

Russia has been recognized as preeminently the stage of the proletarian drama, but today practically the entire world is a theater for its scenes. Several sections of Europe seem on the verge of revolution. India is in travail of soul. Parts of Africa are in ferment. In America there is restlessness. Japan is anxious because of the deep-lying discontent among her people. China has seen terrific upheavals among the masses and great portions of her territory are controlled by communist bands.

Consider as an example the circumstances in one of

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these countries: Early in 1933 a medical missionary in West China, far from the seacoast, wrote as follows:

In Szechuan it is a constant struggle between the various warlords as to who will ride temporarily to riches through oppression. Taxes paid over thirty years in advance is only one of the striking items pregnant with widespread possibilities of the real revolution which seems sure to come—that is, when the peasants finally revolt against their terrible condition. Unrest goes on because so many men, women and children are in acute danger of starving. Famine is always looming up in the purple mists of this province, although agriculturally it is the richest of all the provinces of China. The people plant opium instead of rice because it has a ready sale and money must be had. The younger men become soldiers, bandits or robbers to fight for or steal food. . . . Life is at stake anyway, so why not cast it away quickly and be through with it—or win. I have been for weeks with these people when their diet was grasses, roots, herbs, bark and weeds. But there will assuredly come a time when the fear of approaching starvation will cause the most weak, cowardly and even the patient person to get something by fair means or foul. Bullets and bombs are the Chinese ballots, and therewith some robber bandit warlord is elected and has his wives and wine, houses and opium, money and motors.

The Chinese coolie follows the warlord because he fears and respects power and has the promise of food and loot and gratified lust. Principles and hunger do not coordinate and correlate. Right or wrong, food is the thing. Worse revolution is in the air because both freedom and food are promised by agitators for red revolution. Anything seems better than the present.

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"Food is the thing," from the viewpoint of the hungry masses. We may affirm, as we often do, that humanity's needs are primarily spiritual. But just now spiritual stimulus is especially needed by the more highly privileged classes to prompt them to be good Samaritans along the ways of life where multitudes lie half dead physically, who need to be borne to zones of safety and given sustenance. Much of the revolt on the part of the common people is due to stark hunger alone—hunger for those things which they see others have and to spare. When men suffer together on equal terms they are bound to each other in a common fellowship. When men hunger in sight of locked granaries, which they helped to fill, there is enmity for those who hold the keys. The fact of stark hunger on the part of the masses for food and higher things must be faced by those who desire to live as good members of the family of God on earth and to bring all men into that fellowship.

Helping the Rural Man

Christian missions has always tried to serve the needy masses of the Orient in the spirit of the Good Samaritan. In times of famine or flood, often the missionaries have been among the first to secure funds and provide relief. After the floods in China in 1931, missionaries joined others in relief measures. An American traveler asked Sir John Simpson, the head of flood relief work

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in China, if he received good cooperation from the missionaries. His reply, according to Dr. William P. Merrill, was instant and emphatic: "They are the one set of people on whom I know I can always count. They will do anything to help."

But Christian missionary agencies have done far more than to help meet emergencies in case of droughts and floods. Agricultural schools have been established in several sections of the Orient, manned by highly trained experts on soils and seeds, animal culture and the extermination of insects that destroy the growing plants. From these schools have gone out hundreds of young men to introduce new methods of agriculture over wide areas. If funds had been available, a far greater service along these lines could have been rendered, including research in unexplored fields.

The plight of the masses was on the hearts of the delegates to the Jerusalem meeting of the International Missionary Council in 1928, and a call was issued for fresh attention to the needs of rural regions. There are 275,000,000 people in India who live outside the cities and large towns. In China there are perhaps 200,000,000 in rural areas. In other countries of Asia and throughout the whole of Africa there are multitudes of rural folk, tillers of the soil or those occupied with activities of village life, whose lot is dull and hard, and for whom little is being done.

In response to the call of its members, the Interna-

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tional Missionary Council invited Dr. Kenyon S. Butterfield, after he had been for twenty years head of two of America's leading agricultural colleges, to spend two years in visiting India, China, Japan, Korea and the Philippine Islands, studying the needs of the rural populations and conferring with indigenous Christian groups and missionaries with a view to ascertaining how better service can be rendered for them. Under the auspices of the Carnegie Corporation it was possible for him to make a tour for similar purposes in South Africa prior to his journeys in Asia.

The aims which were fostered in the work of Dr. Butterfield, now being pursued in missions among rural peoples in many countries, are most practical and are based on the conviction that "religion should permeate and dominate all the life of the community."

The development of Christian character, Christian fellowship and Christian service comes first, but it is recognized that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental and social. Therefore, Christian workers in the villages are urged to strive for such conditions as these: healthy living under healthful conditions; the cultivation of the physical resources necessary to a proper supply of food and the sound economic development of the rural population; the improvement of family life, especially the care of children and sanitation; a

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social attitude among all classes, making cooperation possible; the constant re-creation of personality—physical, mental and spiritual.

The family, the church, and the school are agencies which are encouraged to join hands in rural reconstruction, but efforts are urged to secure the cooperation of voluntary organizations and governments. Such was the vision of the International Missionary Council as it thought of the great multitudes of village and open country folk whose environment is hard and depressing.

Dr. Butterfield has said: "The purpose is to make the religion of Jesus dominant, especially in the personal and community life of the village people, and generally in the great rural reconstruction movements that are setting in with significant power all over the world. . . . If there be a slogan of this fresh approach to Christian rural work in so-called missionary areas, it is 'Toward more Christlike local rural communities.'" He makes "a community-serving church" the very center of the plan, and joins all manner of practical forms of service with the spoken word.

For this new form of service missionaries and native workers with special training are required. It is to be hoped that the interest of the American churches in Christian missions soon will be so quickened that the vision of a very large service for the rural masses can be realized.

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The Ministry of Healing

Who has traveled far into the interior of Oriental countries or Africa without being appalled at the evidence of physical suffering on the part of the masses who know nothing of modern medicine and often attribute disease to evil spirits? Far up the Yangtze River, fifteen hundred miles from the coast of China, I found a Christian hospital in the midst of a population of two millions, where about half of all the infants die of tetanus, commonly called lockjaw, within seven days of birth, the infection being due to the unsanitary practices of the Chinese midwives. A medical missionary upon arrival there insisted she could save the babes from danger of early death from lockjaw if their mothers would permit her to treat the infants immediately after birth. But practically every mother refused. Why? Because of a belief in evil spirits, who, they argued, were snatching away the infants, and who, if the mothers should consent to any interference with the plans of the devils for taking their children away, would seize the mothers themselves. A decade passed before many mothers would permit the medical missionary to treat their children, but within a single year just before I visited that section of China as many as four hundred babes had been treated by the Christian doctor and nurses and not one of them had died of lockjaw. At the same time much had been done to

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cast out the fear of devils from the minds of four hundred families and their friends.

Still further in the interior of China I found a Christian doctor from Canada organizing public health movements, endeavoring through the use of leaflets, newspapers, Chinese medical journals, picture posters, public lectures, examination of foodstuffs, pre-natal clinics, classes in the schools, and other methods, to prevent the spread of tuberculosis, smallpox, cholera, trachoma, bubonic plague, leprosy, typhus and other dread diseases. As one witnessed the heroic efforts to do such work with only a few hundred dollars to meet the costs for an entire year, one could but wish that many thousands of dollars were available for such work in that region alone.

As one goes far up the rivers of tropical Africa one finds here and there, in the groves of palm and coconut trees, simple hospitals which are houses of healing for many thousands of sufferers. The natives hear of apparent miracles by "God's doctors," as they call the medical missionaries in the Congo, and the sick beg their friends to take them in their dugout canoes to men and women who, like Dr. and Mrs. Albert Schweitzer, have turned their backs on the comforts of life in Europe or America in response to the call of need among the primitive peoples of Africa. Today governments are doing something to control diseases in certain parts of Africa, but in most sections the

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medical missionaries were the first to open hospitals or dispensaries. And were not the missionary doctors the pioneers in modern medicine in many parts of the Orient? It is still said that Peter Parker opened China at the point of a lancet for evangelical missionary work. And did not James Curtis Hepburn introduce Western medicine to Japan, where now there are thousands of highly trained Japanese physicians, including famous specialists?

Particularly in India and China the mission hospital is able not only to minister directly to thousands of suffering persons every year, but conditions now call for it to be a center of movements for the protection of the health of the community in general. Fortunately, in several sections of the Orient native Christian physicians with excellent training are now available to serve as colleagues of the medical missionaries in such movements.

But interest in the relief of physical suffering has not been confined to medical missionaries. In the *Life of William Carey*, by George E. Smith, we find this passage:

“One class who had been the special objects of Christ’s healing power and divine sympathy was especially interesting to Carey in proportion to their misery and abandonment by their own people—lepers. When at Cutwa in 1812, where his son was stationed as missionary, he saw the burning of a leper, which he thus

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described: 'A pit about ten cubits in depth was dug and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire, begged to be taken out, and struggled hard for that purpose. His mother and sister, however, thrust him in again, and thus a man, who to all appearance might have survived several years, was cruelly burned to death. I find that the practice is not uncommon in these parts. Taught that a violent end purifies the body and ensures transmigration into a healthy state of a new existence, while natural death by disease results in four successive births, and a fifth as a leper again, the leper, like the even more wretched widow, has always courted suicide.' Carey did not rest until he had brought about the establishment of a leper hospital in Calcutta, near what became the center of the Church Missionary Society's work, and there to this day benevolent physicians like the late Dr. Kenneth Stuart, and Christian people, have made it possible to record, as in Christ's days, that the leper is cleansed and the poor have the gospel preached to them."¹

Only recently a missionary who had returned from a tour in central Asia reported the present-day custom there of burning lepers. Happily there are now the American Mission to Lepers and other Christian organizations which are working for the control and

¹ George E. Smith, *Life of William Carey*, pp. 291-292. John Murray, London.

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cure of leprosy in the Orient. Such work is entitled to far larger support than it is receiving.

One of the saddest facts I observed on a tour of the Orient is the rapid spread of opium smoking. The use of opium in the Orient and of narcotics in many parts of the whole world is having a vicious effect physically and morally on the countless multitudes. Medical missionary effort has done something to cure addicts to the opium habit and far more could be done in that direction if resources were available. But the curing of even a few thousand addicts to the opium habit is not enough. Something more should be done to protect the masses from the peril which comes from the use of harmful drugs. The churches have a large interest in this question. Christian discipleship is next to meaningless in the life of a man who is weakened in body and soul through addiction to narcotics. And it is difficult to develop a church of any strength in a community where the economic and social conditions make living such a burden to the common man that he is constantly under the almost inevitable temptation to forget his sorrows in an opium den. But missions and churches alone cannot solve such problems.

Governments must, of course, agree to stop the production and distribution of opium and narcotics. This is impossible in some areas at the moment because local warlords derive revenue from their sale to support their armies, and it is difficult in other areas be-

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cause powerful commercial interests desire opportunity to exploit the moral weakness of the masses. Profiteers desire freedom to produce harmful drugs in one land and export them to other countries. Nothing less than international agreements will suffice, and even then drugs will be smuggled across the borders. Nevertheless progress is being made. The Geneva Convention of 1931, limiting the manufacture and regulating the distribution of narcotic drugs, has been ratified by several strong governments, our own included. Unfortunately, some other countries have not yet done so. Christian forces in all lands should endeavor to create such world opinion that the agreements will be ratified and enforced. Such action would do much to improve the lot of the common man in the Orient especially.

Missions and the World of Labor

It becomes increasingly clear that those who would interpret Christ to the world must show a concern in relieving every form of human distress. At the 1928 meeting of the International Missionary Council the late Harold Grimshaw, then Chief of the Native Labor Section of the International Labor Office of Geneva, said: "The rod of economic exploitation is not held back by any Christian hand that I can see." His remarks were a part of the discussion which led to the creation, under the auspices of the Council, of the Department of Social and Industrial Research and Coun-

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sel, at Geneva, Switzerland, with Dr. J. Merle Davis as Director.

Quietly the work of this new department of missionary work has proceeded. It has given special attention to labor conditions in Africa from the standpoint of the effect of these conditions on the work of Christian missions. During the latter half of 1932 its director headed a commission that traveled extensively in the southern part of Africa investigating movements that involve the mobilization of the natives of Africa for work in the mines and in other industries under the control of European or American corporations. Never before have such numbers of primitive peoples been induced to leave their villages for distant industrial centers where life is most demoralizing. The mobilization of such large numbers, involving the separation of families, is having baneful effects on native society. In some villages practically the entire male population is involved, and moral problems are at once created there as well as in the congested industrial areas.

These movements present a colossal task for the Christian forces. Native social customs and tribal organizations are being destroyed. Old moral sanctions and family obligations are disappearing under the pressure of Westernized forms of life that have appeared in the mining areas. Christian missions are challenged to present the gospel and Christ's way of life with a view to building a new social and spiritual structure

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in Africa before the nations are swept further into the maelstrom of license and gross materialism.

The problems facing missions in this area have been stated by the director of the Department of Social and Industrial Research and Counsel as follows: "What fabrics must be built into this new structure? What is the place of the native in the new economic development that European and American capital is fostering in Africa? What should be the emphasis and scope of mission work required to minister to this new society? How can the liberating and enriching power of Christ be made manifest and effective in view of all these forces that are striving for the soul of Africa? There is imminent danger that the industrialized native, having broken with his inheritance of religious and social beliefs and controls will stand in the position of the man in Jesus' parable who after being rid of an unclean spirit soon found himself . . . at the mercy of seven other spirits more evil than his former tenant. The Church of Christ alone can save the last state of the African from becoming worse than the first."

Three great forces are at work in the transformation of Africa: governments, exploitation of material resources by white men, and Christian missions. The director of the Department of Social and Industrial Research and Counsel has already visited mission stations of twenty-one denominations in one large area of Africa. He found practically all of them doing some-

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thing for the betterment of health, family life and the economic status of the natives. The missionaries realize that the church of Christ can hardly be securely established in the midst of such unstable and deplorable conditions as those which obtain. There is a growing conviction in missionary circles that Christian agencies must urge governments to take proper action to remedy intolerable conditions.

One of the latest developments affecting the rights of natives in Africa was the discovery of gold in 1932 on a large reserve in Kenya Colony. At once the native security of land tenure was affected. In 1930 it had been promised that the reserve should be "for their own occupation forever." The only condition on which it could be taken from them would be that "public purposes" demanded it, and that in such an event an equal area of land elsewhere would be granted to the dispossessed Africans. The agreement of 1930 was threatened within two years. When gold was discovered a new ordinance was passed permitting private prospectors to mine in the reserve, thus dispossessing the natives of their land. Other territory has not been given them. It is promised instead that a fund shall be created to be administered for the benefit of the natives. As a result, there is great resentment among the large native population of Kenya Colony. Vigorous protests have been made in Parliament by Christian leaders and by other friends of the Africans. Dr. J. H. Oldham,

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Secretary of the International Missionary Council, in an address before the Council of Free Churches in England, said: "We are bound as Christians to say to the government in regard to gold in Kenya: 'If you cannot contrive some means of extracting the gold that is compatible with the conservation of our good faith and justice to native interests, then the gold must lie in the ground till a means of reconciling the two objects has been discovered.'" The whole story has elements in it that remind one of the treatment given the American Indians when oil was discovered in large quantities on their reservations.

But the interest of the missionaries in the physical and social welfare of the natives of Africa is no new thing. Twenty-five years ago commercial companies, with the apparent consent of the late King Leopold of Belgium, were responsible for shameful atrocities; they inflicted physical suffering and even death on natives of the Congo in successful attempts to compel them to produce rubber for export to Europe and America. The atrocities became an international scandal and were never abolished until missionaries and mission boards turned on the light and developed a world opinion which condemned the unrighteous exploitation of the natives. The present king of Belgium has permitted no such atrocities.

One further illustration from Africa will serve to show how the missionary agencies have been inter-

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ested for years in correcting some of the conditions affecting the life of the people. In 1920, mission boards in America, with the cooperation of the Phelps-Stokes Fund, sent an industrial and educational commission to Africa under the leadership of Dr. Thomas Jesse Jones. The commission's investigations and report have largely modified the programs of governments and of mission boards for the education and industrial training of natives in large sections of the continent. Stimulated by the findings of that commission, government circles sought the help of the chairman and other members of the group and also enlisted Dr. J. H. Oldham for a study of the conditions or movements in Africa which affect unfavorably the life of the natives and might be changed by governments and missionary agencies. Dr. Oldham has given several years to a study which has been of benefit to governments and mission boards in their efforts to improve the lot of the natives in Africa.

The social and religious problems connected with the growth of industrialism in all sections of Asia as well as in Africa demand attention, especially by the Oriental Christian groups in those lands in which a qualified leadership has been developed. In many centers in the Orient men and women of ability are appearing with a desire to help meet social problems, and they might well lead the Christian forces to cooperate with representatives of other faiths in facing

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them. In such centers where there are able Oriental Christian leaders, it certainly is not the duty of missions to initiate social or industrial reforms. Rather is it the duty of Orientals themselves, aided in every practicable manner by the forces of goodwill in all lands.

The Transmission of Spiritual Forces

Perhaps some reader may remark that if men are spiritually renewed they can solve their temporal problems. Quite so, if enough men are spiritually renewed and practise brotherhood in all relationships. And our purpose *is* single; it has to do with man's spiritual life. But ours is a practical question as we try to determine how we who call ourselves disciples of Christ are to be instruments or channels for the transmission to others of that spiritual energy which we declare is indispensable. We are glad to recognize that spiritual energy is given direct to humble souls who are attuned to claim and receive it, but just now we are asking how *we* can be used to convey it to others.

Let us be honest. Are not spiritual influences most frequently conveyed through the impact of life on life, and in those contacts which are so human that they seem to be just a part of the day's task? As far as human efforts are concerned, is there any other medium of spiritual energy except life itself? "The life was the light of men." "The word became flesh and dwelt among us and we beheld his glory." Our word must

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become flesh also if it is to be truly effective. Can we claim the help of the supernatural if we have refused to make use of the natural means which God has placed within our reach?

Very recently Dr. J. H. Oldham, in an address to missionary administrators in Great Britain, declared: "It is only too easy on the plea of becoming more spiritual to adopt an ostrich-like policy of evading our real problems. The supernatural lies beyond the natural but not below it. We must count all things but loss for the sake of Christ. But there is no virtue in renouncing what we do not possess. If we are to meet the tremendous challenge of secular civilization with its claim that man with the aid of science can accomplish by his own efforts all and more than all that any God has done for his worshippers, we must bring to the peoples of Asia and Africa in Christ's name and as God's gift the best that secular civilization has to offer, knowing all the time that in itself it is nothing. Our devotion is to the absolute, but that devotion can express itself only in the service of relative ends. As Principal Oxnan has said, if we would have any contact with the eternal, it is from dealing wholeheartedly with the evanescent."

The Challenge of Communism

Among the secular forces which now challenge religion with unprecedented boldness is communism.

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Its voice is heard in America, but life for us has only recently become severe enough to cause many to listen seriously. In several sections of Europe there are more sympathetic auditors. In parts of the Orient, where the average man feels the pinch of economic conditions, a fertile soil is found for communistic sowing. Propagandists with missionary fervor attack all religions, but Christianity in particular, because of its professed acceptance in so-called capitalistic countries, and widely they proclaim economic brotherhood with new hope for the common man. What are we to say and do in response to the bold challenge? The gospel of Christ has a message. Do we dare first to practise it and then to proclaim it?

Dr. E. Stanley Jones has just come out of China. Regarding the appeal of communism there he writes:

“China today is in the moment of the Great Hesitation. She has decided not to be anti-Christian, but she has not yet decided to be Christian. Communism is knocking at the citadel of her soul, but is being held off by force and suppression. If this very tentative government falls, then communism is the alternative. In the meantime Christianity has the floor. Perhaps the next five years are hers.”

Dr. Jones quotes General Chiang Kai-shek who said that the final battle in China would be between those two forces, “and not only in China but throughout the world.” Dr. Jones agrees, but adds that “Chris-

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tianity must not be identified with a capitalistic order, for fully applied I believe it would issue into some form of corporate sharing closely akin to communism, but without its class war, its ruthlessness, its compulsions, and its atheism."

It remains to be seen whether or not the type of Christianity in China has enough of the social content of the gospel in it to meet the demand that underlies the trend toward communism.

In other parts of the Orient communism is making an impressive appeal to students, industrial workers, farmers and others. We shall be most unwise if we do not face it seriously. It cannot be ignored. We need to understand something regarding its proposals and its passion. It is not enough to call it atheistic and to anathematize it. It is forcing its philosophy and program on the attention of the world.

The ideal of the common ownership of the means of production and distribution is not a new thing in history. In almost every generation since Plato some thinker has advocated the abolition of private property as a remedy for some of the social evils. But in Russia within the last two decades it has become practically a religion for many Bolshevists. Regarding their fervor Harold J. Laski in his book, *Communism*, writes:

"They are, as a party, comparable to nothing so much as the Society of Jesus. There is in both the

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same rigorous and unyielding set of dogmas, the same iron rigor of discipline, the same passionate loyalty capable of unlimited self-confidence. The Jesuit who set out to preach his faith in China or the unknown Arctic Northwest is not dissimilar to the communist who volunteers to bury the infected corpses in the cholera epidemic. Like the Jesuit, the communist has no personal end to secure; he feels himself essentially the servant of a great idea. Like the Jesuit, also, the Russian communist has the assurance that he works for a cause that is bound in the end to triumph. No one can read the literature of Bolshevism without the sense that its doctrine of predestination is one of the secrets of its success; no one fights so well as the man who has assurance of his ultimate triumph. That certainly produces in its possessors the temperament of the fanatic. They know so surely the rightness of their end that they feel morally entitled to use all means for its accomplishment.

“It is this assurance that they have the truth (and, with it, the future) on their side which makes the Bolsheviks so impatient of and so intolerant to criticism and dissent. Like all the great spiritual fanatics of history, they cannot help but equate disagreement with sin. The followers of Mahomet, the Ironsides of Cromwell, the Calvinists at Geneva, had the same sublime self-confidence and audacity. Like the Inquisitor in Mr. Shaw’s *Saint Joan*, they regret the duty

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of persecution; but they have no shred of doubt of its absolute necessity. Mistakes are capable of pardon, but not intellectual error, since the truth is there if men will only make the effort to perceive it. Any body of men with kindred ideas will be driven to sacrifice democracy and toleration to a creed that possesses a dictatorship to enforce it.

"This, it should be added, is said by way of explanation and not of apology. Anyone who deals with modern communism is dealing with a new religion which has to win its spurs; and all new religions in that position, as Christianity itself has demonstrated, will use the sword for their propagation. It is this fact which makes the life of Marx the turning-point in communist history. Before his time its theories were not a program but a series of moral aphorisms. Marx supplied it with a strategy, and Lenin and his disciples have turned that strategy into an applied philosophy. Nothing is gained by dismissing it either as intellectual or moral error. For, in the first place, no philosophy ever gains a hold upon the minds of men without being a response to aspirations not otherwise satisfied; and, in the second, most great errors in social theory turn out, upon critical examination, to contain at least an index to important truth."¹

Whether we agree with the foregoing statement or

¹ Harold J. Laski, *Communism*, pp. 51-53. Henry Holt and Co., New York.

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not, we need to understand the temper of a movement which is making a strong appeal to the masses.

The translator of *The Russian Revolution*, by Nicholas Berdyaev, has this to say: "What we must do now is to save the freedom of the human spirit. Christendom is again face to face with the question of whether it takes Christianity seriously and really intends to strain its will towards the actual practices of Christianity. If the Christian peoples do not make a tremendous spiritual effort to adopt the Christian way of life, if they do not give proof of the greatest activity, atheistic communism will be triumphant in the world. But the free spirit must act, no matter what forces predominate and triumph. Christianity is returning to the situation it was in before Constantine; it must again set out to conquest the world."¹

We may believe that atheistic, materialistic communism as it prevails in Russia is spiritually false and therefore will be terrible in its ultimate results. But how are we to meet it? Is there any other way of meeting it, with its vital strength in Russia at least, except as we who call ourselves Christians can outlive and outdie the Bolshevists? Nicholas Berdyaev himself says: "The only thing to pit against integral communism, materialistic communism, is integral Christianity; not rhetorical, tattered, decadent Christianity but

¹ Nicholas Berdyaev, *The Russian Revolution*, p. xxviii. Sheed and Ward, London.

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renascent Christianity, working out its eternal truth towards consistent life, consistent culture, consistent social justice.”¹

Christ Above and Beyond All Parties

If the Christian forces of the West desire the peoples of the East to accept the Christian religion, the Orientals have a right to know where the disciples of Christ in the Occident stand in the struggle of the underprivileged multitudes. We think we know where Jesus would stand. We believe he did stand for all men, but for the underprivileged especially. His life and spirit transcended all parties, classes and races. His understanding of man's needs was too deep to be expressed in terms of social and political theories. He saw that regeneration must precede reformation. Therefore let no attempt be made now to identify Jesus with any one political group. “He would be above and beyond any party.” He cannot be claimed as a political socialist, but he was a comrade to all men. He cannot be claimed as a political communist, but we know that after Pentecost his followers, to whose numbers three thousand were added in a single day, “all shared everything and divided the money with all the rest, according to their special needs.”² Nor can he be claimed as a capitalist. In Nazareth he was a carpenter. After he was driven

¹ *Ibid.*, p. 92.

² *Acts* 2: 44-45.

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from there he had no place of his own to rest his head.

So must the life and spirit of the church of Christ transcend all parties, classes and races if it is to represent him. It should not identify itself with any group exclusively. And especially should it avoid even the appearance of alliances with any group whose principles or practices deny equality of opportunity for all men regardless of race or social antecedents. Dr. Frederick L. Anderson says of Jesus, "He resolved to fight the fight with advantages no greater than are vouchsafed to the humblest and weakest of men."

At present there seems to be no immediate danger that many churches will be accused of an alliance with either socialists or communists. However, many insist that the church leaders are incurably capitalistic in outlook and that they fear to do otherwise than support the social order which supports them. A penetrating statement made by Professor George A. Coe, who has had long connection with religious education movements, brings out sharply the challenge that is being hurled at the Christian churches today:

"It is an established fact that religion in our part of the world has become conformed to the ethical presuppositions of capitalism. These presuppositions are, indeed, condemned every Sunday, but the condemnation does not disturb business very often. Indeed, business rather enjoys this imaginative condemnation and

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repentance, for it enables one to feel pious without taking any risk.

"Now we are ready to see in perspective the current anxiety of religion concerning the prospects of religion. The clue to the situation is the breakdown of capitalism. The basis of our economic order proves to be quicksand rather than rock; consequently, since religion has made this quicksand a part of its own supposedly 'sure foundation,' there is fear lest the whole sanctuary fall.

"This fear is justified! Christianity will not and cannot live a vigorous life while it clings to its present self-contradiction. If its aspiration for a just society upon earth is valid, its accommodation to capitalism cannot be valid; it is infidelity and unfaith. One or the other of these two—Christianity's belief in a Christlike society and its acquiescence in the ethics of capitalism—must yield. Either Christianity will turn against capitalism, or it will suffer the same paralysis that capitalism is already displaying. A new economic order is now germinating. Like the old one, it will be one of the dominating elements, possibly the dominating element, in the entire culture of the future, religion included. Most of our would-be Christians do not yet perceive this; they merely know that something portentous is happening; they fear, and they fly for refuge to—what?

"In order to answer this question fully, we must again point out that their anxiety concerns religion.

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They are afraid that God will be forgotten. That is, they are not concerned for the men, women and children who are suffering unjustly because of our economic conduct. Their problem is not, How shall the people be fed? but, How shall the church recover her prestige? and How shall sound beliefs be reinstated in the popular mind? To the self-contradiction that vitiates such religion few eyes are as yet open.”¹

If Professor Coe's words are true, then Heaven help us. Then indeed are we in the spiritual quicksands, whatever may be said of our economic security or peril. Then do we need to hear our Lord saying, “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and mammon.” If it be questioned whether modern communism can succeed without Christianity, in reply it may be questioned whether Christianity can succeed with modern capitalism.

If Professor Coe's words are true, another reformation is due—is overdue—and it will come. There is a great yearning with many for a life based more truly on the Sermon on the Mount. There is also a deep yearning with many for a closer fellowship with the burdened masses of humanity. Where is God's prophet who will call us to such a fellowship? Such a prophet will need to gird himself for a struggle, remembering

¹ *The World Tomorrow*, October 5, 1932.

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his Master's words on the eve of his crucifixion: "If the world hateth you, ye know that it hath hated me before it hated you. . . . A servant is not greater than his Lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also." He will need to remember constantly that "the friendship of the world is enmity with God."

Personalities and Programs

With many reformers there is a question whether organized Christianity without a more definite program of service for the masses can hope to meet successfully the onslaught of atheistic communism which thinks it knows what should be done for the proletariat and just how it should be done. But is it the mission of the churches themselves to make a program for social and economic improvement? Is it not rather their mission to provide personalities of power and passion for human brotherhood and social righteousness who will make the necessary programs? Is it not rather their mission so to proclaim and live the cross that their sons and daughters will go out into the world ready to make great programs of service and to die, if need be, in executing them? Is our difficulty a lack of program so much as the lack of power to produce men and women who will integrate religion with life more largely and call the people to support programs that will include economic brotherhood as well as

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other forms of justice regardless of party lines, and only such programs?

Tolstoy, who would have dispossessed himself of all property if his family had permitted him to do so, and who did live as poorly as a peasant, mowing hay and sawing wood for any neighbor who requested his service, once said: "Socialists wish to remove inequality and oppression by assigning all capital to the nation, to humanity; so that the centralized unit will become humanity itself. But among men striving each for his own welfare it would be impossible to find men sufficiently disinterested to manage the capital of humanity without taking advantage of their power—men who would not again introduce into the world inequality and oppression. Some will say choose men who are wise and pure, but none but the wise and pure can choose the wise and pure. And if all men were wise and pure there would be no need of any organization, consequently the impossibility of that which the Revolutionary Socialists profess is felt by all, even by themselves, and that is why it is out of date and no success."

President Glenn Frank of the University of Wisconsin, has written in *Thunder and Dawn* these words: "The civilization of the West is in a state of delicate balance. The scales may tip towards retrogression or toward renaissance. Even one superb leader, with a devotion to science and a passion for humanity, might,

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I believe, tip the scales towards renaissance.”¹ Perhaps he is right. The greater part of the world's population is under the spell of three great men: Sun Yat-sen, Lenin and Gandhi. Two of them are dead and the third is in prison. What if the world had a few thousand men leading in the direction of brotherhood? What if the world had a few thousand men actually reproducing the spirit of Christ in attempts to solve modern problems?

When the late Dr. Sun Yat-sen, following the Revolution of 1911, became the first president of China, we proudly claimed him as a product of Christian missions, and his request that he be given Christian burial indicates that to the last he professed to be a follower of Jesus of Nazareth. Who can doubt that it was the spirit of Christ in his heart that caused him to assume the presidency as a provisional step only and that he relinquished it in the hope of uniting China? Who can doubt that it was the spirit of Christ in his heart that led him to pour out his life in service for China and to foster plans for the betterment of the common people especially? And is it not the task of Christian missions to produce men and women in the Orient and in Africa who will make the programs for the uplift of their own people? In this connection Mr. George E. Sokolsky, a Russian Jew and a journalist, who has lived many years in China, writes: “China will not be saved

¹ Glenn Frank, *op. cit.*, p. 154. Macmillan Co., New York.

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as a nation by multitudes or by buildings. She requires leadership, and the Christian mission has done more than its share in the reorientation of the Chinese mind from Confucian selfishness as evidenced by the family system to a social consciousness as evidenced by the effort of an increasingly large number of Chinese men and women to serve China in a modern manner.”¹

It is said that Mahatma Gandhi's heart leaped with joy when he first read the Sermon on the Mount and discovered there the teachings of Jesus regarding love and non-resistance; that over his desk in South Africa he kept a picture of Jesus; and that today one of his favorite hymns is

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Few men are striving as does Kagawa for the betterment of conditions among the common people, but while he advocates relief programs and legislation to protect the underprivileged, he preaches new life through God as essential.

The caterpillar some day will change into a butterfly!
With God's new power let us have the ugly cankerworms
of our souls changed,
The blunders of capitalism and of setting up communism
by brute force;

¹ *The Christian Century*, January 11, 1933.

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Let them all be transformed through the cleansing power
of God. . . .

It does not mean a revolution,
Brought about by brute force,
But a New Social Order,
Brought about by love and mercy.¹

Uplifting the Lowly

Dr. William P. Merrill, a member of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry, was impressed by the work of the Christian missions in the uplift of members of the unprivileged classes. In a public address he said: "In India I met several men of outstanding power and influence, who, through becoming Christians, had been lifted out of the degradation of the untouchable class. One of them is a professor of philosophy in a leading university; I was told that he was fitted to hold any similar position here in America. Another is doing a remarkable work in raising the level and standard of living in a rural community through training the boys. Had it not been for Christian missions, these two men would have been still sweeping the streets of their native village, or doing scavenger's work. They represent a group of considerable size."

In most Oriental countries the missionaries found the masses of people illiterate. Quickly they established

¹ From the prologue to *New Life Through God*. Fleming H. Revell Co., New York. Pp. 22, 25.

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schools which trained thousands of children from poor families. Often those schools became models for the governments to copy. As in Western medicine, the missionaries were pioneers in modern education also in most sections of Asia and Africa. Happily, government schools are now found in large numbers of many sections of Asia and Africa. But if one should examine the lists of alumni of Christian schools in the Orient one would find that many of the most useful men and women of the present day who are striving for the uplift of their people came from the humble walks of life and were trained and inspired in mission schools for sacrificial service.

It is a tribute to Christian missions that so much has been done by them to improve the lot of African and Oriental women of all classes. Until one hears women of Asia tell how they have discovered inspiration and new dignity for womanhood in the teachings and example of Jesus which they never found in their own religions, one may fail utterly to understand what the gospel of Christ has meant to depressed and suppressed women.

Especially is it to the glory of Christian missions that such large efforts have been made to reach and to serve the common people. And times without number the words of the Apostle Paul might have been spoken to Christians in the Orient: "For consider, brothers, what happened when God called you. Not many of

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you were what men call wise, not many of you were influential, not many were of high birth. But it was what the world calls foolish that God chose to put the wise to shame with, and it was what the world calls weak that God chose to shame its strength with. . . .”¹ It is still true that divine influences may find human expression in stables as often as in palaces and are developed in the Nazareths as well as in the Jerusalems. The future of the world seems to be as much in the hands of the common man as with those who sit in the seats of the mighty. Let the Christian church not forget him in Occident or Orient.

¹I *Corinthians* 1:26-27.

Chapter V

CHANGE AND ENLARGEMENT IN CHRISTIAN MISSIONS

Whoever believes in me will do such things as I do, and things greater yet.—John 14: 12.

IN THE summer of 1932 fifty men and women, representing Christian bodies in every continent except Australia, assembled for a meeting of the International Missionary Council. The meeting was held in a village in southeastern Germany that may properly be called the birthplace of the modern evangelical missionary movement. The village was established in the year 1722, when exiles from Moravia and Bohemia, the last remnant of the ancient Unity of Bohemian Brethren, fled over the mountains on the northern border of the land of John Hus and were welcomed by Count Zinzendorf to the forests and fields of his estate at Berthelsdorf in Saxony. There they felled trees in the forests and erected their cabins, calling the settlement Herrnhut, or The Watch of the Lord.

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These Moravians interpreted the Sermon on the Mount literally. They opposed war and oaths and renounced the union of church and state, declaring that it was the duty of disciples of Christ to break away from national churches with their formalism and to return to the simple teachings of their Master and his apostles. However, they associated themselves with the Lutheran church at Berthelsdorf, and on August 13, 1727, they enjoyed such a refreshing religious experience that it was claimed by them to be a special visitation of the Holy Spirit. Even yet that occasion is regarded as the birthday of the renewed Moravian church.

Five years after the notable event in the church at Berthelsdorf, a small stream of missionary interest began to flow from the village of Herrnhut—a stream which has helped to water every great section of the earth. The Roman Catholics had done much foreign mission work, but the Moravian brethren were the first Protestants to declare that the evangelization of the world was a duty of the church as such and not merely a function of colonial policy. The movement began with the departure from Herrnhut of two laboring men filled with a passion to make Christ known in some uttermost part of the earth.

On August 17, 1732, at three o'clock in the morning, two workmen, Leonard Dober and David Nitschmann, one a potter and the other a carpenter, set out

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from the little settlement on the borders of Saxony. They were moved by a purpose to share Christ with the slaves in the West Indies. In their pockets was money to the amount of six dollars. In their hearts was faith that their needs would all be met. They started out with a readiness to work their way before the mast if need be, and content to earn their living in the West Indies with the tools of their vocations. Friends at Copenhagen became interested in them and aided them in their venture. Thus they reached the West Indies.

In the next year, 1733, other missionaries went from Herrnhut to Greenland. In 1734 still others went to the Indians of North America, and some in 1735 to South America. In 1738 others undertook work in South Africa. Now the Moravians have missionaries on all continents except Australia, where a few years ago their work was transferred to another denomination. Probably no other group of Christians of such limited number has done so much to evangelize the world, and almost certainly none, regardless of strength, has done so much to challenge the evangelical churches everywhere to a fresh passion for the spread of the gospel of Christ. Even John Wesley, with his great spiritual gifts, fell under their spell and journeyed to Herrnhut for inspiration.

Time would fail to tell of the heroic men and women of many lands who have followed in the train

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of the two laboring men who fared forth from Herrnhut under the light of the morning stars in 1732. We are compassed about with a mighty cloud of witnesses. It behooves us to lay aside all hindrances and valiantly carry on the work which pioneers inaugurated.

Our modern age is vastly different from the world into which the early missionaries from Herrnhut and most of their successors ventured forth. Indeed, it is considerably changed in some respects from the world of even a quarter of a century ago, and almost every form of human activity has been compelled to adjust itself to the new conditions. Industrial processes are now entirely different from those of a few decades ago. Educational theories and practices have been revised. The natural sciences have been restated again and again and changed a bit each time. It is not strange, therefore, that great changes in methods have been required in the realm of Christian missions also, and that others are contemplated. Like all pioneers who blaze trails into unexplored areas, missionaries sometimes made mistakes. But the objective of Christian missions has remained unchanged; it is still our desire to bring all men into an acquaintance with Christ, to share with them all that we possess in meeting the needs of their lives, and to join them in bringing his spirit to bear in all human relationships. The methods to be employed in achieving such an objective must

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frequently be changed as new light breaks on the paths of men.

New occasions teach new duties; time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast of Truth;

Lo, before us gleam her campfires! We ourselves must Pilgrims be,

Launch our Mayflower, and steer boldly through the desperate winter sea,

Nor attempt the Future's portal with the Past's bloodruined key.

—Lowell

The Field of Christian Missions Constantly Enlarging

In the beginning of their service, the early missionaries may have thought their duty fulfilled if they proclaimed the gospel to every creature within their reach. But they soon discovered that it was not enough merely to preach. The simple message, "God so loved the world that he gave his only begotten Son," is not so simple to the man whose heart and mind have been deadened with superstitions of cruel and immoral deities. The first time such a man hears that God is love, the message comes as the strangest announcement which ever fell on his ears.

In a remote city of Asia I witnessed the annual procession of idols. There were many accompanying symbols of gross superstition which attracted multitudes of

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visitors from the adjacent regions. The evidence of fear of evil spirits in the air, in the earth, in the rivers, was pathetic indeed. There was nothing in the religious festival to suggest love as an attribute of the Unseen. When the procession was over I inquired of a very conservative evangelistic missionary, "What does the sixteenth verse of the third chapter of John's gospel mean to these people the first time they hear it?" "Nothing," was his prompt reply. And a second evangelistic missionary added, "Absolutely nothing." In 1796 William Carey reported that although the Bengali language was rich and beautiful, he found no word for *love*, for *repent* or for many other ideas so common to Christians.

Most missionaries realize that life is still the light of men and that the Word must still become flesh and dwell among the people if they are to behold its glory. A missionary in Japan regretted that in his early years he depended too largely on leading men to hear the gospel, whereas they needed to see it in daily life. With a story he illustrated his experience. Once he was endeavoring to teach a Japanese student the meaning of salvation. The student, of course, asked what he meant by the word. When the missionary became rather more explicit and said, "First of all, salvation means the saving of a man from his own sins and his own selfishness," the student replied, "I can understand salvation in those terms. But where shall we see it?"

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Let no one think that even the earliest missionaries gave themselves exclusively to preaching. Who did more than William Carey, late in the eighteenth century, to call the churches of England and America to preach the gospel to every creature? Yet William Carey rendered many forms of social service. For the following summary of such service by William Carey we are indebted to Robert E. Speer:

"The missionary methods which he [Carey] advocated included agriculture, the introduction of good cattle, and promotion of the conscious interests of the people. The project which he set about accomplishing at once upon his arrival in India was a mission which would maintain itself upon and for the industrial life of the community. He engaged in the manufacture of indigo. He made the best type and the best paper in India. He devised new methods of paper manufacture. He introduced the first steam engine erected in India. He began the first Indian newspaper. He studied the natural history of the country and began great collections and laid out experimental gardens. He founded in 1820 'The Agricultural and Horticultural Society in India' and prepared its inquiries which, as Dr. George Smith said, 'show a grasp of principles, a mastery of detail and a kindliness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one. . . .' He protested against the narrowness of supporters of the work

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in America who had given money for theological teaching which was not to be used for teaching science. 'I never heard anything more illiberal. Pray, can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?'

"Carey began the great movements for the care of the leper, for the abolition of widow burning and infanticide, and for the abatement of other moral evils which 'he opposed all his life, with a practicable reasonableness till he saw the public opinion he had done so much to create triumph.'"¹

Once I met in China, thirteen hundred miles up the Yangtze River, a weather-beaten American missionary who had traveled with his wife and children for twenty-five days from an isolated region still further in the interior to reach a dentist. Alone they had labored for years in a large area of northwestern China when violent communist bands, armies of the warlords and bandits were causing many anxious hours for the Chinese people as well as the foreigners. Their motive was supposed to be exclusively evangelistic, and so they would have professed it. But they had brought five hundred children from the famine area into their isolated station and had secured funds from America with which to purchase food and to provide primary schools for them. The country around them

¹ *Missionary Review of the World*, January, 1933.

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was overrun frequently by bandits and irresponsible soldiers who robbed the people of the wheat and rice stored in their granaries. So these missionaries, with limited scholastic preparation, whose work was primarily evangelistic, taught the farmers to plant and grow potatoes which the soldiers and bandits were too lazy to dig. Thus missionaries who probably would have disclaimed any large motive of a social or philanthropic nature, considered that their duty was not fulfilled completely in breaking the bread of life in evangelistic addresses. The love of Christ constrained them also to feed the hungry.

In similar ways the field of service of practically every missionary has been wider than he claimed. Throughout the Orient and in Africa the missionary who professed to be an evangelist first of all was also the pioneer in modern education, including schools for the deaf and the blind, in Western medicine, and in other forms of social service.

Training Others for Practical Service

Comparatively few missionaries in the past appear to have been satisfied with merely leading souls into the church and in training a few of them to serve as pastors and evangelists. Many of them have been far-seeing friends of the countries in which they served, and frequently they have trained men and women for outstanding, disinterested service in their own lands.

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Take an instance. A modest American woman, a medical missionary, saw that a little son of a Chinese nurse in her hospital gave promise of making a useful man. The Sunday school in the weak Chinese church with its old-school pastor could give little intellectual training to the lad. So into a primary school he was sent, and then to high school and to college, by the missionary. Finally he reached America, and in time received the degree of Doctor of Philosophy in one of our better universities. Today he is the president of a university in China which enrolls about a thousand students on its own campus, five hundred in its School of Commerce in a nearby city, and almost a thousand in classes conducted at a social center in the cotton factory district near the university.

Another young man from a rural section of China found his way to a Christian college, where he became a disciple of Christ. While he was there he heard one day that his mother was dying in the old home. For eight hundred miles he traveled to reach her. When he arrived at his native village a deadly plague was raging. "Can no one control it?" he asked. "No one knows how," was the reply. "Then I will learn how," was his comment. And back to college he went. Years passed before he sailed across the Pacific. Still other years passed before he was graduated at one of America's leading medical schools and had completed his internship in a modern American hospital. Back

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to China he went, and with his wife, who herself had graduated at a prominent medical school in America, he settled in a small interior city where no other modern physicians were to be found. There they served until the political upheavals made it advisable for them to retire to a safer center. For more than a year now this young man has been back in America doing research work on leprosy in one of our principal medical centers, preparing to cooperate with the Chinese government in the control and cure of that disease in his native country. As these words are being written he is spending a few months in a leper colony in Louisiana. Missionaries were directly responsible for giving a new outlook to this young man who now promises to render inestimable humanitarian service in the spirit of Christ.

Missionaries have long been interested in meeting the practical needs of the people about them, but the scope of their service promises to be still further enlarged until nothing will be excluded which is of value to any part of the whole life of man. Yet it will become increasingly clear that the unredeemed areas of human life can be reclaimed only by men and women who themselves have been re-energized by the eternal Christ. Carlyle was right when he said, "The soul of all improvement is the improvement of the soul." That statement is but an echo of the words of the Man of Nazareth, "Ye must be born again."

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Although the scope of service is constantly enlarging, it can be made truly effective only as men and women are won to a discipleship of self-denying service in the spirit of brotherhood.

New Methods and New Attitudes Required

The constantly enlarging field of service has called for continual changes in strategy, and doubtless still other new processes will have to be employed in the future. The wine of new conditions will call for new wine-skins. In large sections of the Orient the new strategy will call not so much for the opening of more stations as for intensified efforts to influence the local tides of life and thought; it will also include plans for cooperation with the Orientals themselves. The point has been reached at which it is not sufficient to follow a program that merely calls for more stations, more missionaries, more Oriental workers like those of the past, more institutions like those already in existence, and still more money. The time has come for experimentation and research in cooperation with Orientals; and boldness will be required to discard old methods and employ the new when the more useful plans can be devised. It is not enough merely to patch up old machinery, however useful it may have been under other conditions. Here is a field that promises to provide thrilling experiences for missionaries, boards and denominations who are especially well qualified to

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serve in it in full fellowship with the Orientals themselves.

Too much can hardly be made of the changed conditions in the Orient which call for both new methods and increased modesty. There was a time when missionaries could enter practically any country without permission of government and could launch their own programs without consultation with anyone. Now the governments and the peoples themselves are increasingly sensitive to any kind of religious or cultural penetration from foreign sources. In some areas the teaching of religion by anyone from outside the country itself is strictly forbidden. In other areas there is a tendency to permit it only when the foreigners work under the auspices of native churches. In many countries the schools and other institutions must conform to government regulations. If the question of religious liberty is raised, the reply may be heard in essence that the government is more concerned about the freedom of its own subjects from interference in their religion than in giving liberty to foreigners to interfere with the religious life of its subjects.

It must be admitted that sometimes grave problems have been created for governments by missionaries who failed to recognize that they were guests and insisted on pressing for special privileges for themselves and their native adherents, even calling on their own governments for assistance. Missionaries will need in-

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creasingly to proceed with modesty, humility and obviously disinterested motives if they are to be welcomed in the Orient. It must be more and more evident that they, like their Master, are in the midst of the people as servants. Those who manifest such a spirit are not likely to encounter opposition except from fanatical groups. Those who proceed in an attitude of authority and superiority may lead governments to prohibit all active missionary effort.

Nor is this solely a matter of the missionary's attitude towards the non-Christians. The changed conditions in a large part of the Orient make it essential that the missionary, and his supporters in the Occident as well, recognize that the forward and expansive movements in the future must be initiated and directed by Oriental Christians who are ready to make personal sacrifices to put over the enterprise for which they desire aid. Increasingly must the missionary respect the leadership of the Orientals and be glad to make his contribution with slight public recognition. Such conditions in the Orient make still further changes in method inevitable. Let us not resist them. Rather let us welcome them.

The Missionary Personnel

All of this means that the missionaries of the future must be especially fitted both in spirit and ability to serve under existing conditions in the Orient, Africa

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and Latin America. It is not to be expected that abler men and women can be found than some of those now on the field. If it were not invidious, a long list might be given of those whose service in the realm of scholarship, medicine, exploration, social and industrial reform, comparative religion and other subjects, as well as in the proclamation of the gospel of Christ, have placed their names high in the admiration of thoughtful observers of all lands. But increasingly there is a demand that those who go to the Orient for service in the name of Christ shall not only have enjoyed a spiritual experience, but shall also have secured the highest professional preparation obtainable. The quality of those who go into the Orient is more important than the quantity. Men with Christlike personality and recognized ability have been able within short periods to accomplish wonders. We may not need to commission as many missionaries as were appointed a few years ago, but we do need to send the very best products of Occidental Christianity—men and women who are great in their learning, great in their spiritual experience, great in brotherhood and great in humility.

But who, after all, is the greatest in the kingdom of God? Many of the most useful Christian workers in the Occident and Orient have been persons of average intellectual attainments who surrendered themselves so fully to Christ that he perpetuated his incarnation

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in them; they were radiant and they illumined many of the dark places of earth. In moral stature and sacrificial devotion many of them have been of heroic proportions. They knew what Count Zinzendorf meant when he exclaimed, "I have one passion. It is He! It is He!" Observers have seen Christ in them, even though they may not always have measured up to the highest standards of modern efficiency. After all, is not the quality of one's life the highest expression of one's doctrines?

A Japanese sailor, who before his conversion had been much of a ruffian, approached a missionary one night with the request that the latter go on the morrow to a neighboring island of the Inland Sea and visit one who was under a deep sense of his need of spiritual help. The missionary replied that he was very tired and he would also be too busy on the morrow for the proposed journey. "Suppose you go, sailor," he said, "and take the man a Bible." The sailor shook his head, saying, "No, teacher, it is not time to take that man a Bible. That book is yours, and thank God, now it is mine also. But it is not time to take that man a Bible. Teacher, that man is reading you yet awhile. As Christ lives in you, so he lives in that man. As he fails in you, so he fails in him. Teacher, as Christ lives in you, so he lives in a thousand homes on the islands of the Inland Sea. As he fails in you, so he fails in a thousand homes on these islands." In going from island to

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island the missionary had braved storms and pirates without flinching, but that night he slept not a wink, for the words kept ringing in his ears: "Teacher, as Christ lives in you, so he lives in that man. As he fails in you, so he fails in him. As Christ lives or fails in you, so he lives or fails in a thousand homes on these islands."

On my last journey to the Orient I stood by the grave of that missionary on the Inland Sea, who was buried on the mainland rather than on one of the islands lest the island people who loved him devotedly make a shrine of his tomb. An able Japanese business man stood close by, and from the New Testament read these words: "Greater love hath no man than this, that a man lay down his life for his friends." Then he commented: "For fifteen years this missionary worked to win me to Christ. For fifteen years I resisted him. At last I saw God in the life of the man whose body lies buried here." I journeyed next to a great Japanese university. There a highly educated Japanese professor who was teaching Practical Christianity, said to me, "You know I was a disciple of the missionary on the Inland Sea. He led me to Christ." The missionary's life had been the convincing argument.

It is said that when Francis Xavier, renowned Jesuit missionary, was visited in India by a Japanese who importuned him to go to the Land of the Rising Sun and preach the gospel there, the priest asked in sub-

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stance, "If I go and preach to the Japanese, will they accept the gospel?" In essence this was the solemn reply: "First they will watch your life. If it conforms to your doctrines they will accept the latter." Solemn words! True words! So true are they that thousands of missionaries are constantly haunted with a consciousness of their own inadequacy and they cry out, "Who is sufficient for these things?" Only because they recognize that God often uses earthen vessels and that his grace is sufficient in humble lives do they go forward. Many of the men and women whose intellectual and social limitations were obvious have manifested a nobility that atoned for their lack of cultural opportunities, and men saw in them an unanswerable argument for the gospel of Christ.

In many parts of the earth do we find evidence that usually the appeal of Christ is more to the heart than to the intellect. One of the most distinguished men of Japan confessed to a missionary friend that, having been taught the philosophy of Buddhism in his youth, his mental processes were so fixed that it was very difficult for him to grasp the principles of Christianity. And he concluded with words like these: "I cannot seem to grasp the philosophy of the New Testament, although I have read the Gospels and some of the Epistles, and I have had a Japanese minister come often to explain Christianity to me. The most I know about Christ is what I have seen of him in you and in

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a few others." Another missionary slept not a wink all night.

The Report of the Appraisal Commission of the Foreign Missions Inquiry contains these significant words:

"No one can study the religious life of the countries of the Orient without being impressed with the fact that Christianity in these lands is something very much larger than the roll of church membership would indicate. Christianity has plainly outstripped the church. It is notable how many persons there are who have felt the attraction of the ideals and personality and teachings of Christ and who are not enrolled as actual members of the church. They have never been counted nor can they ever be counted, but no one can fully estimate the effect of the missionary impact until he takes into account the fact that there are great numbers of persons who have felt the unimaginable touch and drawing power of the life of Christ and who are quietly living on a higher level because of it."

On that portion of the Laymen's Report Mr. George E. Sokolsky comments: "To me for more than a decade that has been the whole story of the Christian mission in China. All else has been commentary and detail."

In 1927, when the storm of anti-foreign and anti-Christian agitation was at its height among the Chinese, the *Japan Times*, a daily journal published by a Japa-

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nese, devoted a long editorial to the heroism of American missionaries in China, saying in part:

"In this country, when the conveniences of civilization tend to waft men to heaven on flowery beds of ease, it is indeed inspiring that there are still men and women who have the zeal of early Christian missionaries and who are ready to endure any hardships or face any peril in order to carry their gospel around the earth. Everywhere the American missionary has gone not only preaching his gospel but, what is far better, illustrating it, founding schools, hospitals, orphanages and asylums. The missionaries in China are but the Augustines and Ninians, the Patricks and Columbas."

Is it realized that although heroic tasks still await well qualified men and women who are ready to dedicate their lives to missionary work, slight effort now seems to be made in homes, churches or schools to lay the opportunity for such service on the hearts of the young people? Seldom does one hear any prayer or teaching in Christian circles today that indicates a desire that God will call young people from their midst to serve in distant regions.

Specialists Also Now Required

The time has now arrived when specialists of ability and reputation in the Occident could render most important service in the Orient even though their terms of residence abroad might be brief. While the work of

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John Dewey and Bertrand Russell in China may not have pleased Christian missionaries, the deep and widespread impression which they made on the Chinese educators and their students is an excellent illustration of what men of outstanding ability and reputation can accomplish within a few months.

Medical specialists from Europe and America might in a single year in medical schools of India or China attract a sufficient number of native doctors and teachers to communicate through them to the profession at large the best that is known regarding the control and cure of local prevalent diseases. Agricultural experts might employ similar methods. Many years ago Dr. W. S. Clark, then president of the Massachusetts Agricultural College, was employed by the Japanese government for a year of service in one of its institutions. Within a single year he not only did such significant service as an agricultural adviser but as a Christian teacher also that to this day his influence is felt in Japan.

Well known teachers of the natural sciences, philosophy, history, sociology, journalism, theology and other subjects could be most useful in some of the institutions of higher learning in the Orient even though they might remain there only a year or two. And if men of recognized spiritual gifts, whose influence is already felt outside their own countries, could be sent to the Orient on preaching and teaching tours, interpreters

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being employed, the results would be very great. The recent tour of Dr. E. Stanley Jones in China is an excellent example. But such service by any large number of specialists necessarily depends upon larger support from the mission boards.

Oriental Administrators of Christian Work

While more missionaries of the right qualifications are still required in the Orient and in Africa, there can be no doubt of the urgent necessity for placing a larger measure of responsibility on native groups for the administration of Christian work. If one had entertained any doubt of the ability of Oriental and African and Latin American Christian leaders to plan and direct religious and social work, a few days on the Mount of Olives in the spring of 1928 would have dissipated such skepticism. Men and women, many of whom were East Indians, Chinese, Japanese, South Americans and Africans, had come together to ascertain if possible just what changes were required in order to enable the Christian forces of the world to witness more effectively for Christ and his gospel in modern times. It was soon evident that many of the men and women with brown, yellow or black skins were as competent as any of the delegates from North America, the British Isles or Europe to interpret the gospel for the redemption of individuals and of society. Furthermore, it was clear that many of them were

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already experienced in the administration of important movements. It was clear also that these Christians from the younger churches were qualified to open their own spiritual treasure-chests and to present the older churches with some of the riches which they found in Christ. Again and again did some man or woman from the Orient or Africa reveal an understanding of Christ and his gospel that enriched the hearts and minds of delegates from Europe and North America.

An almost unbelievable change had come about within eighteen years. At the memorable conference in Edinburgh in the year 1910, when something like a thousand delegates were present, very few Orientals and Africans were in attendance and the discussions were still in terms of missions and boards. On the Mount of Olives the future of Christian missions was emphasized, not in terms of missions and boards, but of native churches and in anticipation of a full fellowship between Christians of all continents and all races. This was possible because within eighteen years disciples of Christ in many lands had emerged with graces and gifts fitting them for leadership.

Several years ago a deputation from North America to the Far East was impressed not only with the rising tides of nationalism and the heightened desire for self-direction on the part of the Christian forces of the Orient, but also by the ability of a number of native Christian leaders for administrative responsibilities.

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One of the members of the deputation asked, "What shall we say upon our return to America with reference to the changes that are required in the relation of American churches and mission boards to the Christian bodies in the Orient?" The reply was unanimously supported. "Paternalism must give way to partnership."

The answer was correct and paternalism is giving way to partnership on many fields. The older churches in America have long looked upon the younger churches in the Orient as their spiritual children and too often we have spoken of "our" work in Asia, "our" teachers and evangelists and even "our" churches. Now, however, the change is rapid, and not a few mission organizations have greeted the new day with a cheer. On some fields the work has been administered for several years by boards which were chosen by indigenous groups and which consist chiefly of nationals, with missionaries in the minority or even serving merely as advisers. Sometimes the process of devolution has been more rapid than the nationals desired, but more frequently responsibility has been desired before the missionaries thought the nationals were ready for it. Nevertheless, notable progress has been made within the last decade in proceeding from paternalism to partnership, even though serious problems are continually appearing.

A notable illustration of devolution is to be found

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in the administration of institutions of learning in the Far East, where highly educated Orientals are now the heads of nearly all the secondary schools, colleges, theological seminaries and universities which are under Christian auspices, and the supporting boards of directors are composed chiefly of Orientals. In some cases this process has been hastened by government regulations, but its success thus far leaves little doubt as to the wisdom or appropriateness of the procedure. It is increasingly clear that within the near future the Oriental Christian leaders must be expected to bear the chief responsibility for initiating, directing and supporting Christian work of every sort in the Orient, while foreign missionaries representing the churches in the Occident gladly cooperate upon the invitation of Oriental groups. In several sections of Asia such practice is already well established. Is devolution safe? Rather let it be asked if any other course would be safe.

After making reference to the old practices of mission boards and the need for new plans, Dr. J. H. Oldham says: "But now that the younger churches are there, nothing that the Western churches can do is comparable in importance with the task of helping them to bear an effective Christian witness in the national life. . . . What the new policy ought to be cannot, of course, be thought out in London. It can be discovered only in the light of experience and by means of experiment in the mission field. But if we are convinced

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that a new policy is needed, we can set ourselves to discovering those who want to experiment and are capable of striking out along new lines and give them encouragement to do so."

Still Larger Cooperation Required

Within the last quarter of a century great strides have been taken in practical cooperation by evangelical Christian bodies in many parts of the world. And why not? Especially in the Orient and in Africa is such cooperation desirable. Denominational rivalries are distressing in the so-called Christian countries. They are even more deplorable in lands whose peoples know nothing of our historical differences and think they see Christ divided by our distinctive doctrines and practices. Perhaps our denominational emphasis in Christian missions was unavoidable at first in view of the sharp differences prevailing among churches in the Occident, but can it be justified any longer?

When we are honest with ourselves we must admit that in every land there are disciples of Christ in other groups than our own who are as truly saved and transformed as any within the bounds of our own communion. Must we not admit, when we are really honest with ourselves, that men are made new, not through our distinctive doctrines, but through a knowledge of him on whom we agree as the Son of God, even Jesus Christ himself?

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Does not God the Father seem to give his blessing to other disciples as truly as to our own division of the household of faith? Are we not continually learning much from groups different in certain respects from our own communion? Is not the Holy Spirit at work in their hearts and lives as truly as in ours? Is not God working with them and through them as truly as with us? If so, should we fear to have fellowship with them and cooperate with them as opportunity offers for us to work together in any good cause?

Evidently there is a growing desire among evangelical Christians to cooperate, and there is far less rivalry on the mission field than some critics seem to believe. Indeed, observers report that in these respects the younger churches have made greater progress than the churches in America. Hundreds of instances of successful efforts in cooperation could be found in the Orient alone, but space permits illustrations from only one or two large areas.

Fifty years ago missionaries in Eastern and Central China were fascinated by the stories of the great province of Szechuan, lying beyond the deep gorges of the Yangtze, with its population of sixty millions. The lure which brought them there was not unlike that felt by pioneers to our own golden West a century ago. The rapids and cataracts of the Yangtze River in its wild rush through the mountain ranges made hazardous the long and slow journey in houseboats

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that had to be poled or towed for ten or twelve weeks after missionaries had reached the head of navigation for small steamers before they arrived at the more remote stations. But once they found themselves within Szechuan province they felt that no other part of the world could compare with it.

Any visitor to West China can understand the spell which is cast over those who make the marvelous journey through the gorges and enter into the life of Szechuan province, which has been affected less than most other sections of the Orient by foreign contacts. In this remote region the early missionaries representing various denominations soon developed a sense of comradeship which resulted quickly in comity agreements. There was an evident desire to avoid overlapping. But comity was not enough. Already there was comradeship and the task called for cooperation.

Well-trained Chinese leaders were urgently required, but no one denomination in that remote section of China was able alone to establish a worthy school. Therefore the Canadian Methodists, the Methodists and Northern Baptists from the United States, and Friends from both England and America, engaged to join hands in founding the West China Union University. Very soon the Anglicans also were included, and most of the evangelical groups in West China were presenting a united front in the training of ministers of the gospel, educators, business men, and doctors.

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Soon this group was giving its united support to public health movements. Soon an agricultural experiment station was founded, introducing farm and garden products and new breeds of cattle to improve the economic condition of the Chinese. Soon a school of dentistry also was opened. Every group connected with the cooperative enterprise is delighted with the results.

The foregoing paragraphs call attention to one of a multitude of cooperative enterprises in Christian missions. There are 1,258 institutions under joint control, including universities and colleges, theological schools, medical and nurses' training schools, normal, industrial, middle, high and elementary schools, and kindergartens. There are forty hospitals which are union enterprises. More significant still are the National Christian Councils of twenty-four countries, composed of representatives of many denominations. In this group is the Foreign Missions Conference of North America, to which eighty mission boards are related. The National Christian Councils cooperate through the International Missionary Council.

The various cooperative organizations involve most of the evangelical missionary agencies of the world. Let no one think, however, that there is complete cooperation in every direction. Much yet remains to be done. The world situation calls for the Christian forces of every name to pool their resources still more effectively, to disprove the charge of sectarian motive and

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convince a cynical world that we are not hopelessly divided.

A Larger Fellowship of Churches

Sectarianism, it is admitted, is not as pronounced among the younger churches of the Orient as among the older churches of the Occident, but denominational differences, for which we who sent the missionaries are largely responsible, still persist as a hindrance in many regions. We have felt compelled to repeat our own ecclesiastical organizations with our Western systems of theology. Often we have urged the new converts in the Orient to break away from their local connections and unite with a church worshiping in a chapel of foreign design, located on a foreign compound outside the native city and really dominated by men of foreign birth.

Sometimes the ostracism practised by Orientals on members of their families who accepted the Christian faith made it almost necessary for the missionaries to encourage the new converts to seek safety in an environment that was quite foreign. But we shall do well to recognize that the Christian church is often exotic in the eyes of the Orientals and every encouragement should be given it to become truly indigenous, rooting itself in the spirit and culture of the people among whom it is planted. It has been difficult for us to see the necessity of leaving Christ to be interpreted by the

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people of the Orient themselves, under the guidance of the spirit of God, and to be assimilated in their lives without foreign dictation.

We have reproduced our own forms of ecclesiasticism in the Orient because they meant much to us and our distinctive doctrines were often considered essential to true Christian faith. Now we yearn for an undivided body of Christ. But often we are held back by our conception of the place of the creeds, the ordinances, the sacraments and the rituals. Consequently, all attempts to unite on any one historic basis prove futile. We cannot yet come to intellectual agreement. We interpret even central truth from many different viewpoints and in the light of our own traditions and experiences. The content of each man's faith is so precious that he is in danger of believing that he and his denominational comrades possess the truth in its completeness.

In a conference which I attended at Canton, China, twenty years ago, a robust medical missionary stood and said: "I plead for a united front. Recently I was the twelfth physician sent for by a Chinese who was ill, the eleven others being native doctors. Each doctor had given the sick man a different prescription, and he did not know which to take. I make a plea for a united front." Having made his point, he sat down. A Chinese pastor stood up and said: "In my city there are five different translations of the Bible, and the differences

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make a great deal of trouble." He, too, had made his point in a brief word. A veteran missionary arose and said: "The church is the manifestation of Christ among men, and we of the West should be ashamed to present the holy church of Christ to the Chinese as broken. . . . No one of us believes that any church has been founded through perversity. No one denomination has all the truth, but the little we hold in our denomination is so precious we are tempted to believe we have it all. Our valuable doctrines and forms we should consider as entrusted to us, and we must be faithful to them; but there is grave danger that we shall hold as fundamental that which is not fundamental."

Organic union in Christendom may be still far in the distance and we may not yet see clearly our way to it; but why should there not be a federation of churches, "agreed to differ, resolved to love"? Why not a federation into whose fellowship any evangelical Christian group might be received upon its own statement of faith and practice, the family of churches admitting the applicant not on a basis of intellectual agreement but on a knowledge of the applicant's evangelical belief, character and purpose?

An Indigenous Christianity the Ideal

In these days there is little need to insist upon freedom for the development of an indigenous religious life. Our forms and phrases, as much as they mean to

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us, are not always essential to the essence of Christianity. The American student recognizes that there are differences in ideals and practices, and to some extent in message, even among evangelical Christians of America according to the antecedents and spirit of the people in each section. And when one goes to Europe one finds vast outward differences in many Christian groups as compared with churches in America, or even with each other. Each has developed according to its own spirit and genius, although reading the same Bible and worshipping the same Christ. Then why not expect a development of Christianity in the Orient that will be truly indigenous?

On my first visit to China I was attracted by a group of carved wooden figures, which, as I recall, I took to be some Chinese artist's conception of Christ blessing little children. The racial features of the faces were clearly Chinese, and so were the garments. It seemed a symbol of the treatment that eventually would be given Christ in China, and I wished to procure it. A friend discovered it had been carved by students on a mission compound, but when he asked if the principal Chinese figure in the group represented Christ, the emphatic answer was no, and it was explained that they would not take the liberty of representing Christ as a Chinese. But why not? Artists of many lands have painted pictures of Christ whose features were European. Happily one now finds in the Orient many pictorial interpreta-

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tions from the Gospels which are Oriental in every detail.

One Easter Day found me in the city of Hangchow, which the Venetian traveler, Marco Polo, is said to have described as the richest and finest city in the world of his day. The famous Lin Ying Temple, outside of Hangchow, which was destroyed by fire, had just been restored at the time of my visit. Devout Chinese were traveling from the interior to see the new shrine whose glory far surpassed that of the old temple. Especially did they admire the sixteen mammoth pillars of Oregon pine which upheld the roof. These were the more wonderful to the visitors from the interior because they came from a distant land. Captain Robert Dollar arranged for their shipment across the Pacific Ocean at the request of the Chinese governor, who had heard that the largest trees grew in America. But there was no evidence in their appearance that the mammoth columns were of foreign origin. The rough bark of the Oregon pine trees had been removed, and the smooth pillars had been covered with bright red Chinese lacquer.

As one heard the story of how the Chinese governor sent all the way to America for the trunks of trees which would constitute the glory of the new temple because he had heard that the largest trees grew there, one could not help wishing that America might also present such a demonstration of the power and blessing

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of Christ in the character of a people that the Chinese would desire to have him built into the temple of their own life. One could not help saying that one would be content at seeing the Chinese discard the rough bark of Western ecclesiasticism, develop organizations in harmony with their own spirit and genius, and decide for themselves as to the phraseology to be employed in expressing their adoration, if only they would take the eternal Christ as their Savior and Lord.

One cannot enjoy intimate fellowship with able Oriental Christians without being impressed both with their strength as leaders and their spiritual discernment. Men are appearing who are qualified to help in the development of an indigenous Christianity.

No claim is made that the churches on the mission fields are far ahead of their sister organizations in Europe and North America. In general they are a great deal alike in their weaknesses. Too much must not be expected of young churches in the Orient, none of which has hardly more than a century of Christian history and tradition behind it. Most of them have only decades. Christianity has nearly nineteen centuries of history in some sections of the Occident and most of the immigrants to America were from the Christian peoples of the British Isles and the continent of Europe. It is hardly fair, therefore, to demand that the younger churches of the Orient surpass or even equal in service and spiritual stature, the older churches of the Occident.

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Yet some recent observers believe they see no weakness in the churches in the Orient that are not found in essence in the churches of the Occident. And certain it is, that despite all failures and blemishes in the younger churches, Christ is being formed in many of them and is manifesting himself through them.

Growing Churches in Mission Fields

It has been only one hundred and forty years since William Carey arrived in India. Today incomplete returns from the recent census point to more than three and three-quarter millions of evangelical Christians in that land, exclusive of Burma, and many influential Christian institutions as well as individual disciples with rare spiritual gifts. It has been only one hundred and twenty-six years since Robert Morrison arrived outside the gates of Canton and prayed for an opportunity to preach the gospel within its walls. Seven years later he baptized the first convert in his work, and in his diary recorded his hope that within a hundred years there might be a thousand evangelical Christians in China. Today, as already noted, the number is estimated at four hundred thousand, with many able leaders.

It has been only one hundred and twenty years since Adoniram Judson and Ann Hasseltine, his wife, landed at Rangoon, where their predecessors had endured horrible experiences. Today in Burma, in one tribe

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alone, the Karens, there are seventy thousand members in approximately one thousand churches, ninety-eight per cent of which are financially self-supporting. These evangelical Christians also contribute nine-tenths of the money required for the support of five hundred and sixty schools (chiefly primary, but high schools also), and all the money required for several large and handsome buildings. A few missionaries in the schools as well as many in the evangelistic field are supported by American mission boards. For many years this has been the slogan in the native churches: "American money for the support of Americans; Karen money for the support of Karens."

It has been barely eighty years since Japan, then a hermit nation, opened its doors to intercourse with the outside world; only sixty years ago the first evangelical church was organized in that land, and even more recently the edict prohibiting Christianity as an evil sect was repealed. Yet Christianity has become a real part of the religious life of Japan with numerous strong churches and able, cultured leaders—a vital force in the nation. More recently still began the story of the heroic churches in Korea which have given the world a noble example in evangelistic fervor, despite their cultural limitations, and in self-support, despite their poverty—an inspiration to Christendom.

It has been only forty-five years since Henry M. Stanley crossed Africa, descending the Congo River,

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and missionaries who heard his story began to ascend the current that flows out of the heart of the Dark Continent. Now more than sixty thousand natives, most of whom had been fetish worshipers, and some of them cannibals, are members of the evangelical churches in the Congo basin alone. On some of the African leaders the Spirit seems to have fallen, even as at Pentecost, and many are miracles of grace. In recent times evangelical work was begun in some sections of Latin America and in the Philippine Islands. In the latter country the best example of a "community-serving church" anywhere in the Orient is said to have been developed.

From all these lands and from other countries in the Orient representative Christians of many communions will come again and again to sit with their brothers and sisters from Great Britain, the continent of Europe, and North America, to exchange spiritual gifts and to plan unitedly to enlarge the family of God on earth. From the East and the West will they come in increasing numbers to sit down together in one fellowship in the City of God. "And they shall bring the glory and the honor of the nations into it."

"I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock, with one shepherd."¹

¹ *John* 10: 16.

Chapter VI

LOOKING AHEAD IN CHRISTIAN MISSIONS

I saw a new heaven and a new earth. . . . God's dwelling is with men, and he will live with them.
—Revelation 21:1 and 3.

WHAT lies ahead in Christian missions? The question is more easily asked than answered, but in one form or another it is being asked by thoughtful friends as well as by critics. Some are even questioning whether Christian missions are required any longer, or whether, indeed, they are appropriate in our modern world, whatever may have been the necessity for them in other days. It is declared by some that the missionary enterprise is at the cross-roads. Others say this is the twilight hour of foreign missions. The Commission of Appraisal of the Laymen's Foreign Missions Inquiry faced such questions candidly and replied as follows: "That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question."

The necessity for changes in method is expressed in

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a letter from a member of the Commission of Appraisal, Dr. Clarence A. Barbour, President of Brown University, to trustees of that institution and other friends while he was still in the Orient. Dr. Barbour said:

I have met not one intelligent person in India or China, of whatever phase of religious belief—whether a Hindu, a Moslem, a Parsee, a Buddhist, a Confucianist or a Christian—who has not borne testimony to the service which has been rendered by Christian missions in these lands. Beyond a doubt, grave mistakes have been made, and without question changes in methodology are rendered wise and necessary by the constantly changing environment. New conditions in every realm “make ancient good uncouth,” but the mission enterprise as a whole need not fear to face its record. The Christian statesman of today is the one who looks for no stereotyped program, slavishly copied from the past, but who studies the relationship of the mission enterprise to a world which is a very different world from the one which our fathers and our grandfathers knew.

The intellectual and moral mistakes of the times may have produced a low visibility and it may be impossible to formulate a reliable forecast of developments, “with whatever changes,” but we must attempt to look ahead and in all humility say what we believe may be expected when the Christian forces of the world are ready to pay the price.

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An Enrichment of Occidental Christian Life

First of all, we may confidently expect a spiritual enrichment of the mind and the life of the churches in the Occident from the hearts and service of the Oriental Christians. Indeed, such enrichment has already come to us, but there is far more to follow. The early missionary enterprise may have seemed like one-way traffic over a very narrow pathway. Heroic men and women were going from the Occident to the Orient with their spiritual treasures. Now the narrow pathway has been broadened into the king's highway, and on the horizon one sees caravans led by wise men from the East, journeying westward. Soon they will arrive in large numbers with their own gold and frankincense and myrrh. Whoever has enjoyed unhurried and informal fellowship with Oriental and African Christians has discovered rich veins of gold in their minds and hearts. Will not the books of the Bible, which were written by Orientals and which reflect the Eastern life, be all the more inspiring when larger numbers of Oriental disciples can interpret their Eastern imagery as some are doing already? Are not the Oriental Christians continually discovering values in Christ's teachings which our Occidental eyes are unable to discern?

Do we know any disciples of Christ who, more than Kagawa, seem to reveal Christ in their lives and to interpret his gospel in satisfying terms? Some years

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ago an internationally known Japanese professor of the philosophy of religion, himself a Buddhist, declared publicly that Kagawa had become one of the two greatest moral and spiritual powers in the Japanese empire. A man weak in body and unattractive in appearance, pouring out his life among the lowly people becomes one of the empire's beacon lights! Almost everyone now knows how the fragrance of the life of this man is spreading to many parts of the earth. Multiplied thousands have read his books. Who does not know his leadership in the Kingdom of God Movement in Japan? Who has not felt that in this evangelist and social reformer there is a fulfillment of the promise: "He that believeth on me, the works that I do shall he do also"? From the slums of a Japanese city his light began to shine around the world. Now some of the greatest universities in America secure him, whenever possible, to lecture to their students on his interpretation of the religion of Jesus.

While Dr. Kagawa is an outstanding disciple of Christ in Japan, there are many others in that land who could bring valuable contributions to the West. Dr. Charles H. Sears spent about six months there as a fact-finder, securing information regarding churches, pastors and evangelists for use by the Appraisal Commission of the Laymen's Foreign Missions Inquiry. He traveled widely and interviewed many Japanese pastors in practically all of the evangelical denomina-

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tions. He attempted to "find out why these men were Christians, what was their emphasis, what was the subject matter of their preaching—in short, what they had found in Christianity." He "became convinced that there is a richer content in the preaching of Japanese ministers than in the great majority of our American pastors."

Many years ago the great Phillips Brooks said: "India has interested me intensely. Its past and present and future are all full of suggestions. I long to see Christianity come here, not merely for what it will do for India, but for what India will do for it. Here it must find again the lost Oriental side of its brain and heart, and be no longer the Occidental European religion which it has so strangely become. It must be again the religion of Man, and so the religion for all men."

The Mission of Fellowship

Following a suggestion made by the meeting of the International Missionary Council at Jerusalem, the British Missionary Conference invited the churches in India to send a Mission of Fellowship to the churches in the British Isles. The Indian churches responded gladly and provided the expense for a commission of five: The Right Rev. J. S. C. Banerji, Assistant Bishop of Lahore, the second Indian Christian to be made a bishop of the Anglican Church; Principal A. M. Varki

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of the Union Christian College at Alwaye, Travancore; the Rev. A. Ralla Ram, Secretary of the Student Christian Association of India; Ma Nyein Tha, Headmistress of the Morton Lane Girls High School, Moulmein, Burma; and Mr. P. O. Philip, one of the secretaries of the National Christian Council of India. This mission was in the British Isles from September to December 1932, and everywhere received a hearty welcome.

A personal letter gives this appreciative estimate of the service of the Mission of Help: "The effects of the mission are not easy to sum up, but some things stand out very clearly. The most obvious fact is the increased sense on the part of thousands of people of the reality of the Christian church as an international fact. It must be the case that literally thousands of people for the first time listened to educated Indian Christians speaking to them on terms of equality.

"Secondly, the mission has had a definitely evangelistic value. The effect of the gospel's being preached by people of a different race and color, and coming out of a totally different tradition, is very great.

"Thirdly, which is really a part of what I have just said, the mission was noteworthy for the concentration by all four missionaries on the centrality of the person of Christ, and on the redemptive and supernatural aspects of the gospel. Everyone has remarked on the way in which all of them united in their testimony on this point.

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“Fourthly, there has been of course a tremendous increase of good-will between British and Indians as a result of the mission, and while the mission abstained directly from political discussions, this increased good-will must have its effect in the political realm.”

American Christians have already received inspiration from numerous leaders from the younger churches that have grown out of the missionary enterprise. Why not let it be known that now we would welcome a mission similar to that which was sent to Great Britain? Perhaps the presence in our land of such a group of devout, capable disciples from the East, who unmistakably have had fellowship with the Living Christ and could also tell us what the Spirit saith to the churches in Asia, would give us a fresh enthusiasm for service and a fresh assurance that God continues to make his presence very real in the hearts of men of all races.

A Friendly Attitude Toward Other Faiths

It is not enough to think merely of what enrichment may come to us from personal fellowship with Oriental Christians. We must be thinking more seriously of a friendly approach to the representatives of other faiths. But that is not new. The late Dr. John E. Clough, who sailed for India in 1864, once said:

“Personally I was in a sense made over new during those years, and many of the ideas I had brought over

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from America with me had to go. I made myself thoroughly acquainted with the ways of the people. . . . I began by making fun of the Hindu gods, and by trying to shake the faith of the people in them. It did not take me long to see that was not the way to do. Some were angered by it needlessly; others lost faith in their old gods by what I said but did not accept Jesus in place of them, and were thus sent adrift. I stopped that method. I settled down to just telling the people, singly or in groups, about Jesus and his life and death and what he could be to them if they would receive him. That did the work. When they accepted Jesus, their old idol worship went at a stroke and my destructive attempts were not necessary."

Within sight of the mountains of Tibet I found the notably modest Chinese Christian to whom reference has been made in an earlier chapter. At seventeen years of age, the son of a Chinese official, he had decided that he must follow the Galilean. He had learned much regarding Christ and his teachings, but the intellectual stimulus to a decision came with the reading of Carlyle's *Heroes and Hero Worship*. After securing the best education obtainable in West China, the young man studied at Oxford and Cambridge in England. But back to the hinterland of China he went, where he is a constant inspiration to those who know him. There he lives and labors today—a man of large intellectual calibre, splendid cultural attainments, foreign

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training and refined tastes, electing to live in a home that is simple in comparison with a good many residences close at hand and occupied by families of similar rank. But there is one room which is expensively furnished. It is his study, containing many shelves of valuable volumes in Chinese and in English, with which he enriches his mind and heart.

After dinner in the delightful home, our host asked us if we would tell him why there are not more strong Chinese Christian leaders and why the church of Christ has not found its way more deeply into the life of the Chinese people. None of the foreigners would attempt an answer. Our host knew far more than any of his guests on that subject. Therefore we pressed him to reply to his own question. "Will you not lay aside all modesty and your Chinese sense of politeness to foreigners," we urged, "and tell us just what you think?" For a time he was silent. Finally he spoke rather timidly, saying, "Well, if I may be very frank, and if I can be brave enough, I will tell you what I think."

No notes of the deliverance of this remarkable man were taken as he spoke, and no attempt is now made to quote him verbatim, but the impression he made on at least one of his guests is still quite clear. Most of the early missionaries, he said, were men of power—political power and prestige, financial power (in comparison with most of the Chinese) and administrative power.

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These early missionaries were not seeking Chinese leaders. They desired assistants. Their attitude, he seemed to fear, was not conducive to the production of strong leaders. Moreover, the early missionaries seemed to come to China as teachers only, certainly in the matter of religion. Apparently they were not there to learn, even from the Chinese scholars, what others might know of cultural or spiritual life. Such was their apparent attitude. Accordingly the intelligent Chinese may have felt that if the foreigners had nothing to learn from the culture and the spiritual experiences of a people with a civilization extending through thousands of years, and would themselves be the only authoritative teachers on some subjects, let the foreigners go to those who would receive them on such terms. That was the impression we received.

No one in the group dissented. Perhaps the missionaries were too polite to argue with our host. Perhaps the truth of his words was too penetrating. A few days later I did venture a question like this to him: "Suppose a missionary should go to a thoughtful Buddhist priest with some such words as these: 'My own sacred Scriptures teach me that there is a Light which lighteth every man and that the unseen God hath not left himself without witness among any people. These truths I recognize in coming to your land. Therefore, I have come not only to share with you what my fathers and I have learned of God through Jesus of Nazareth, but

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I should like to know what you and your fathers, through the ages, have learned of him. I am not here for controversy but for a fraternal exchange of light that has come to each of us." I asked this devout disciple of Christ what would be the effect of such an approach to an intelligent Buddhist priest. The reply was brief: "The priest would always think of Jesus as a gentleman."

"Christ at the Round Table"

Here was a confirmation of the wisdom shown by Dr. E. Stanley Jones in his custom of taking Christian teachers to the round table and sitting there with representatives of other faiths also for a friendly discussion of the values which each believes he has found in his own search for God. In his *Christ at the Round Table* Dr. Jones has interpreted the value of the *ashram*, an ancient institution in Hinduism, in such discussions, and now in other lands missionaries are moving in the same direction. William Axling, a widely known missionary in Japan, has written in a religious journal commenting on the question of attitude toward the non-Christian religions:

"Personally, I went to Japan thirty-one years ago with the conception that the ethnic faiths were all false. I had not been on the field long, however, before I came into intimate relationship with some Buddhist priests. They convinced me that they too were on the

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quest for God and reality. Some of them were seeking for an integrated personality. I determined then and there that my task was not to attack Buddhism or Shinto, but a positive proclamation of Christian truth.

"For the same reason at the Tokyo Misaki Tabernacle, while not neglecting the grown people, we have majored on work for children and the youth who today in Japan are largely alienated from the old faiths and are absolutely adrift religiously. Most of them know nothing about Buddhism or Shinto.

"Following the Jerusalem conference, when I was asked by the National Christian Council of Japan to visit many of the centers and report to the Christians regarding that epoch-making gathering, I made known my convictions that our major foe in Japan today is not Buddhism or Shinto, but a mechanized, secularized and materialized attitude toward life and the universe. This attitude and anti-religious forces are making a drive on all religions and are out to wipe religion of every name off the map.

"In the last two years I have gone still further. Once a month I have been sitting with a group of Buddhist and Shinto priests and lay believers of those faiths, and Confucianists, trying to discover areas in which we can share each other's experiences and cooperate in definite fields of work. We have discovered that in the task of creating a peace of mind among the Japanese people and in an attack on public prostitution we can

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cooperate to our mutual advantage, rendering a larger and more effective service.

"I hope I will not be misunderstood, but my experience during the past thirty-one years has convinced me that Buddhism and Shinto as well as Confucianism furnish for the Japanese peoples a sort of Old Testament, out of which they can move forward and upward toward Him who came not to destroy but to fulfil.

"There is an area in mission work which I feel that we have neglected to explore, greatly to our personal loss and the loss of our cause. Many missionaries hesitate to enter this field. They feel that to do so would tend to blunt their convictions and dull their passion. My own experience has been just the contrary. The further I go in this direction the more outstanding Christ appears and the more unique and supreme becomes his place in the picture."

For a good many years, men whose lives have been devoted to the work of making Christ known as Savior and Lord have advocated a thoroughly friendly approach to the non-Christian faiths and a sympathetic attempt to understand them and take them at their best. Not always, however, have the churches in the Occident accepted such procedure with happiness. At times we have been in danger of forgetting that "an angel of the Lord" visited Cornelius, the Roman centurion, before he seems ever to have heard of the historic Christ. We may not be able to interpret with

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certainly the exact meaning of Cornelius' experience, but unquestionably it was recognized by St. Luke as a prompting or message from God to a non-Christian. Apparently Cornelius was neither Jew nor Christian and like other Romans was probably regarded by the early disciples as "heathen." Certainly there was in his heart an aspiration for a fuller knowledge of God and he was in a state of mind that predisposed him to welcome the gospel. Such men are found here and there in every land. Perhaps we should recognize a very large number of them if only we understood their language and their aspirations better. They must have been included among "the worthy" whom Jesus commanded his disciples to seek out upon entering a strange community. It may be questioned whether we have always remembered this injunction of Jesus when opening up new fields.

If we were not sure that in Christ the Word became flesh more truly than in any other who ever walked this earth; if we did not believe that redemption of individuals and society is impossible without the life and power which found their most perfect incarnation in him; if we did not believe that never man spake like this man; if we did not believe that he is the way, the truth and the life; if we did not so believe, we should not wish to go to share him with others.

Having found in Christ such a satisfying sense of the Unseen, and believing that in him as nowhere else

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are found the fountains of the water of the abundant life for mankind, we must tell all the world of him; we must attempt to bring all men to know him and to lead them to apply in all the relations of life his teaching of brotherhood through a common father. In *Mr. Britling Sees It Through*, H. G. Wells makes one of his characters express a great truth: "Until a man has found God and been found by God, he begins at no beginning, he looks to no end. . . . Of course I must write about him. I must tell all my world of him."

Further Progress Heavily Conditioned

"According to his promise, we look for new heavens and a new earth wherein dwelleth righteousness." But the fulfillment of the promise of a new earth is heavily conditioned, and we must not allow our optimism to run wild. The kingdom of brotherhood will not be realized, and our vision of a larger day will not come unless the Christian forces of the world are willing to pay the price. The Christian forces must be re-energized. The kingdom of brotherhood and righteousness can be advanced only by those who will suffer in order to see it established. Frankly let us ask: Are Christians in America sufficiently ready to suffer? Have we insisted that Christian discipleship means the acceptance of the cross in daily relationships? Or do we conform to the world, calling him Lord, Lord, but failing to do his will?

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The Osaka *Mainichi* is one of the great newspapers of the world, having its own correspondents in the larger capitals of both the Orient and the Occident. Its Japanese edition has a daily circulation of more than one million copies. It also publishes a daily edition in English. In its issue of February 19, 1933, the leading editorial was entitled "Rethinking Missionaries." It finds much in the recent Laymen's Report which it commends, believing that some of its conclusions are correct. But the Osaka *Mainichi* has its own opinion as to the reasons for the slow growth of Christianity in the Orient.

"We find a cause of decisive importance in the perverted state of Christianity as it is represented in the West. The strength of the religion of Jesus has always been its power of assimilation and assimilability. What the modern West has done, taking advantage of this distinct trait, is to make Christianity the guardian religion of its own pet systems—notably, its democracy, its capitalism, its individualism, its materialism. The result is that the original teachings of Christ have been diluted and attenuated until they have become metamorphosed into quite other things—into something akin to the words of a successful and well-meaning American business man.

"Can there be any wonder that the Japanese, Chinese and Indians, all living in their unique environment and adhering to unique cultural traditions, find it difficult

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to accept and follow as the best principles of life the precepts formulated by an American business man? If Christianity is to be disseminated among them it must be presented in its nascent purity and not in a form vitiated by the latter-day philistinism of the West. But this cannot be done by the Western preachers; the Orientals must themselves delve into the heart of the religion and there find the truth they want."

We of the West may have put him to open shame by professing his name and by calling on others to follow him while we ourselves have often denied him by our conduct. We may have failed him, but he will not fail. "He will not fail nor be discouraged till he has set justice in the earth; and the isles shall wait for his law."¹ He is not dependent on Occidental Christians alone. He is finding an incarnation in Oriental disciples also, some of whom promise to give him a chance to reveal himself in them and through them to the world. Our churches may fail him. Our official Christianity may be obsolete, as is charged. But if we should continue to fall short, he would find others through whom to perpetuate the incarnation with all of its marvel and mystery, grace and glory. He would find others, perhaps outside the ecclesiastical circles, through whom to convince the world of his divinity by the divine effect of his life and death and resurrection on their lives.

¹ *Isaiah* 42: 4.

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Even yet Christ will find for himself in this modern world a church which will take him seriously. As one goes into Asia, Europe and America these days, one finds men and women (chiefly young people) with whom Christ is having a great struggle for a chance to re-live his life in a larger way. Such young people are utterly discontent with conventional religion. Their hearts are increasingly sensitive to the Master's own terms of discipleship. Such men and women of many lands and many languages will constitute an international and interracial body of Christ, ready, if need be, for a Calvary.

An Era of Worldwide Fellowship

It begins to look then as if the infelicitous phrase "foreign missions" might disappear. By faith we greet a new era. "Foreign missions" will have been recognized as the forerunner of an inclusive Christian fellowship—a brotherhood of men of every land and race, working together in the name of Christ to bring mankind into acquaintance with him and to apply his gospel to all human relationships. Something larger and better will have come. Still greater efforts to reach and serve all men with the gospel will call for far greater contributions of life and spiritual resources. There will be a larger mission, but in such a sense of international brotherhood that none will wish to call it foreign. No need of mankind anywhere, spiritual, in-

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tellectual or physical, will be foreign to the aims of these laboring together with God for the redemption of men.

When the era of worldwide Christian fellowship really dawns there will of course be a fresh passion for sharing Christ and all that blesses life. His disciples will go everywhere preaching the gospel of the Kingdom and healing those who are physically, socially, intellectually or spiritually sick. Then too, it may be possible for the disciples of Christ of every clime, united in a great fellowship of brotherhood, to lead the nations to heed the words of the Master: "Put up thy sword." Then shall we be able to deal with unjust economic conditions and the exploitations of the weak by the strong. Then shall we rush to answer the bitter cry of the children in the slums, the mining camps and the factories. Then shall we take Christ into race relations.

When will this be? It will be when the disciples of Christ in every land and every race come into a fresh experience of God, unite in the practice of brotherhood and lose themselves in a passion for bringing all men into the family of God on earth. It will come when there is a fresh dedication of life. Individual Christians and the churches in America need to hear again, and to heed, a word from their Master: "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."¹

¹ *John* 12: 24.

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A Fresh Sense of the Reality of God

In the day of a re-energized and re-vitalized church in Occident and Orient, resulting in an international and interracial Christian fellowship which will manifest itself in sacrificial service to the uttermost, there will come a new sense of the reality of God in human hearts. "God's dwelling is with men, and he will live with them."

Everyone is aware of the so-called atheism of our day. The skepticism and intellectual and moral confusion of our times are perfectly obvious and inevitable. Under no conditions could humanity have moved so far and so quickly in its knowledge of the universe without suffering from intellectual and theological growing pains. But is this atheism? Is it not rather an inability to accept the old concepts of deity that harmonized with traditional conceptions of the universe but are not sufficient in the light of recent discoveries of science?

We do not need to hark back to the days when our planet was considered the center of the entire universe and the heavens above us "like an inverted cup." Less than fifteen years ago Professor (now Sir) Arthur S. Eddington of Cambridge University, England, who was even then a famous astronomer, claimed that our sun was the "galactic sun," that the furthestmost edge of the Milky Way was but ten thousand light years dis-

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tant from our eyes; beyond that was nothing but endless nothingness. Now we are told that "instead of a paltry 5,000 stars, we know that there are at least 10,000,000,000 stars in our universe," from whose center we are "some 50,000 light years away, or about 300,000,000,000,000 miles," according to Dr. Harlow Shapley, Director of Harvard College Observatory. And it is added that light is reaching the earth from another universe that is millions of light years distant. But even this information may be out of date before these words can be set in type. Naturally a concept of deity which will harmonize even with man's scant knowledge of such a universe must be different from that which was sufficient when his universe was barely larger than the world in which he lived. It is not strange that much of man's thought and language in other centuries regarding an infinite being is antiquated. Nor is it strange that no words can be found adequate to express one's belief in and reverence for the Creator of such a universe.

Yet it still is true that the deepest yearning of the human heart is for a satisfying sense of an Unseen Presence. Man is "eternally seeking for the signs and steps of a god." That is true of primitive children of the jungles. It is also true of philosophers and "saints of science."

It is related that the great Italian explorer, the late Duke of the Abruzzi, encountered a savage chieftain

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in East Africa to whom he gave, through an interpreter, the story of the revelation of God in the life, teachings and death of Jesus. When the story was ended the chieftain is said to have responded in words like these: "Traveler, you bring us tidings for which we have long waited. Through the years I have seen the sun rise in the east and go to bed in the west, and I have asked who gives it wisdom to do so. I have seen the stars and the moon like lamps in the sky, and I have asked who hung them there. I have seen the clouds gather and the rain fall, and I have asked who made a reservoir in the heavens. I have also asked whence come the rivers and whither do they go. But in answer I have buried my face in my hands and sighed. Traveler, you bring us tidings for which we have long waited." Many missionaries of the cross have had similar experiences. Job's aspiration is universal: "Oh, that I knew where I might find him." To answer that yearning is the great purpose of Christian missions.

Whatever may have been the mistakes in their procedure, the churches of Christ have never been engaged in a nobler task than that of helping to meet the desire of men for a satisfying sense of the reality of a God of love. Nor need we hesitate on account of the alleged atheistic trends. Some of the traditional conceptions of God are "dissolving in doubt," but many of those explorers of the universe whose scientific conclusions do most to shatter credulity find their own faith quick-

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ened at their discoveries. Dr. Robert A. Millikan, our best known American scientist, not only affirms that "everyone who reflects at all believes in one way or another in God," but he adds, "It is to me unthinkable that a real atheist should exist at all." Again he says: "I can bring the evidence strictly up to date by asking you to name the dozen most outstanding scientists in America today, and then showing you that the great majority of them will bear emphatic testimony, not only to the complete lack of antagonism between the fields of science and religion, but to their own fundamental religious convictions."¹

A Fresh Sense of the Nearness of God

We may well be grateful for the evidence presented by scientists which confirms intellectual belief. But men still need such a personal sense of the reality and the goodness of God as will give them strength for life's tasks, courage for conflict and assurance for the future. How can it be secured? The method is scientific. We learn by doing. Christ invites men to take him into the laboratory of their own hearts and lives and try him for themselves. By experience they learn that where love is, there God is also. In the practice of love men come to inner satisfaction—"through love to light; through light, O God, to thee." "No man hath beheld God at any time: if we love one another,

¹ *Science and Life*, Pilgrim Press, Boston.

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God abideth in us.”¹ “He that loveth his brother abideth in the light, and there is no occasion of stumbling in him.”² Those who pour out their lives in loving sacrificial service are surest of the goodness of God. “And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.”³

Concerning the solid reality of personal religious consciousness F. R. Barry writes: “Many distinguished thinkers might be quoted in support of the assertion that philosophers are now prepared in a greater measure than formerly to consider religious experience as among the most significant of their data. One of the greatest has said, ‘There is nothing more real than what comes in religion. To compare facts such as these with what is given to us in outward existence would be to trifle with the subject. The man who demands a reality more solid than that of the religious consciousness, seeks he does not know what.’ Nor does this estimate of religious experience come only from idealist thinkers. A philosopher who writes from the standpoint of mathematics and natural science has expressed the same thought in even more forcible language. “The

¹ I *John* 4: 12.

² I *John* 2: 10.

³ I *John* 3: 23-24.

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fact of religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience.'"¹

We do well to ascertain on what occasions Jesus spoke most confidently of the nearness of the Father. There appears to have been only one moment in his life when God seemed far off, and the accuracy of the translation of the account of that moment has been questioned. But is it not true that he spoke most confidently of the near presence of God in the moments when he served, sympathized, sorrowed or suffered? Does not his experience support the statement, "We are surest of God when we suffer and when we serve?" And has not that been the experience of Christlike disciples of modern times also suffering and serving, "as seeing him who is invisible"?

Not by searching shall we find God, nor in debate about him, but if we love one another he dwelleth in us. As we surrender ourselves to Christ, lead others to follow him, preach the gospel of the kingdom of heaven to the uttermost parts of the earth, and practice brotherhood in all human relationships, we move into a surer sense of the reality of God. If we continue loving men of all races and nations and seeking equal-

¹ *Christianity and the New World*, p. viii. Harper and Brothers, New York.

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ity of opportunity for them, healing the sick, feeding the hungry, protecting the weak and putting down the oppressors, exalting peace and renouncing warfare, lifting up the underprivileged masses, taking the cross into all the areas of human concern we become convinced of his presence with his children. Thus shall we come to be sure of the reality of the Divine even as is promised to the pure in heart.

Those who in the spirit of Christ minister to their fellows, in great or humble ways, find "work that keeps faith sweet and strong." Sir Wilfred Grenfell serving the sick on the bleak coast of Labrador finds spiritual refreshment. Father Damien dedicating his life without reservation to the lepers lacked no assurance that God was at work in the world and was manifesting himself to those who served in his name. So as we minister to the needs of others all along the crowded, dusty ways of life we become conscious of the reality of the Eternal Christ, even as did two of the disciples on their walk from Jerusalem to Emmaus after the crucifixion of their Master.

From the human viewpoint the sun had set in shadow for Jesus of Nazareth. He who had claimed to be the Son of God and had been hailed as Emmanuel by those who knew him best, had been rejected by the multitudes in favor of a notorious criminal, Barabbas. Between two thieves he had been crucified. Was ever defeat apparently more complete? Probably the Phari-

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sees, the Sadducees and the high priests said: "This is the end of him who stirred up the people." No one, they thought, would dare again soon to lift his voice against their practices. No one, they thought, would talk again soon about love being the sum total of religion. No one would dare to preach that God loves other races as much as he loves Israel; that men should love even their enemies, never fight back, and return good for evil. No one, they thought, would dare again soon to overturn the tables of those who made personal gain out of the worship of God, and to call officials in their positions by such names as hypocrites, whited sepulchres, offspring of vipers. And perhaps they added: "What a pity! He was really a promising young man. He might have had a place of importance in our own official circles if he had not been so extreme; if he had only conformed to our holy traditions."

Those who were bold enough to stand near the cross on Calvary and witness the agony of their Master had heard his own declaration: "It is finished." And so it seemed. *Finis* appeared to have been written at the end of the last chapter of his career. *Finis* appeared to have been written over the highest hopes of his disciples. True, some women had said that some angels had said that Jesus was still alive. But that was only hearsay. Some women had said that some angels had said he had risen from the dead. But none of the disciples had

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seen him. The tomb was empty when they arrived. As to what the women had reported of their conversation with the angels, "the story seemed to them to be nonsense and they did not believe them."

Among the defeated and distracted disciples were two whose home evidently was in the village of Emmaus, a few miles from Jerusalem over toward the Mediterranean Sea. They had heard nothing but the "nonsense" of the women. They had had no experience to revive their hopes and give them such a sense of a Divine Presence in their lives as would still enable them to say, "Our Lord and our God." So homeward they turned their faces, probably expecting to begin life all over again on the morrow, sowing and reaping, herding their flocks, trading in the market place or laboring at the bench.

A stranger joins the two disciples from Emmaus. Together they walk the path that leads over the barren hills. With the stranger they share the burdens of their hearts, the experiences on which they had based their hopes and their desperate disappointment when they had not found their Lord as they sought him at the empty tomb. Soul met soul, and hearts were warm again with hope. But the sun was sinking into the near-by Mediterranean and the shadows were over Emmaus with its flocks and vineyards as the two disciples and the stranger drew near to the little hamlet.

The stranger made as though he would go on, but

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the two disciples who at last had reached their own village insisted, "Abide with us: for it is toward evening, and the day is now far spent." "And he went in to abide with them." To the stranger they offered their roof for the night, and doubtless a sleeping mat on their humble floor. They placed before him their bread, which may have been their only food. And as the stranger-guest accepted it and blessed it and broke it, even as on another evening, their eyes were opened and they knew him. Their hearts had been warmed as the stranger opened to them great spiritual truths along the way. They knew him and felt the presence of the Divine when they shared with an apparent stranger their roof, their bed, their bread and their very souls.

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